1636— A.J. Stafford Smith

CONFVTATION OF ATHEISME.

By IOHN DOVE Doctor of Divinitie.

The Contents are to be seene in the Page following.

PSALME. 68.

God will arise, and his enemies shall be scattered: they also that hate him shall flie from him.

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The Contents of this Booke.

VVHat Atheiſme is. Chap. 1
The cauſe of Atheiſme. Chap. 2
How Atheiſme may be rooted out of all Chriſtian Lands. Chap. 3
That there is a God. Chap. 4
What God is. — — — Chap. 5
That there is but one God. Chap. 6
The Books of the Bible are the word of God. Chap. 7
Of the will and ſufferance of God. Chap. 8
The World had a beginning. Chap. 9
The ſoule of man, what it is, whence it commeth, how it is infected with ſinne, and the immortality of it. Chap. 10
Of *Noah* his Arke, and the Deluge. Chap. 11
Of the deſtruction of Sodome. Chap. 12
Of Chriſt. Chap. 13
The world ſhall have an end. Cha. 14
There is hell fier. Chap. 15

TO THE MOST High and Mighty Prince, *Iames* by the grace of God, King of *great Brittany, France,* and *Ireland:* Defendor of the Faith.

who died in 1625.

MOST *dread Soveraigne, your Majesties gracious acceptance of my late* Treatise against Recusancie, *causeth me to present unto your Highnesse this poore Mite, which out of my penury I offer into the treasury of the Church: being no way comparable to the Talents which others out of their great plenty, have cast into the offrings of God. Albeit the right worshipfull Sir* George More *Knight, hath learnedly and religiously handled the same subject; yet may I treade the same wine-presse againe, by the example of* Saint Augu-

Luc 21. 1.

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stine, *which confuted the* Arrians *whom* Athanasius *had confuted before him, and the learned of our age which daily write bookes notwithstanding others before them have written books of the same argument. And as* S. Augustine *in his time, because there were many heretiks, wished that all men which were able to write, would write against heresie: so because now there are many* Atheists, *it is to be wished that many would write against Atheisme.*

contra mendac. cap. 6.

De Trinitat. lib. 1. cap. 3.

The state of religion dependeth upon the state of the Pastors and Ministers. And therefore Saint John *prophecying of the decay of it, first discovereth the defects of them, as the cause thereof: That he of* Ephesus *had left his former love: he of* Pergamus *had them which maintained the doctrine of* Balaam, *and the* Nicholaitans: *he of* Thyatira *suffered* Jezabel *to make the people commit fornication, and eat meat sacrificed to Idols: he of* Sardis *had onely a name that he lived, but was dead: he of* Laodicea *was neither hot nor cold, but such a one as the Lord would spew out of his mouth, that he which tooke upon him a greater charge then all they,*

Apoc. 2. 4. & 14, 15, & 20.

Apoc. 3. 1. 15 & 16.

should

should have onely hornes like the Lamb Christ Jesus: but as for his doctrine, he should speake like the dragon Satan. Apoc. 13. 17. *And* Saint Paul *prophecying of that great Apostasie and revoltment from true religion through the world, shewed the cause to be in him which tooke upon him to be the universall Pastor of the world, that he should be an adversary, exalting himselfe above all that is called God: that sitting in the Temple of God, he would not shew himselfe as the Minister of God, but as God. The* 2 Thes. 2. 39. *holy Ghost derived the corruption of religion, and calamity of the Church of* Israel, *from the base condition of the Priests in the dayes of* Jeroboam, *saying: that he made Priests of the lowest of the people. And it is a curse denounced against them from God by the Prophet* Malachie, *that their Priests should be despised and vile before the people.* 1 Kings 12. 31. Mal. 2. 9.

Your Highnesse under the Majesty of Almighty God, now sitteth in the seate of David, *and upon the Throne of* Salomon: *You have the same authority over us, which* Josias, Iosaphat, Ezechias, *and other godly Kings had*

over Iuda. *The Lord therefore of his infinite mercy toward you his anointed, and us your people, continue in your Princely heart this your zeale of his houſe, and great care of the advancement of the ſtate of the miniſtery for the advancement of the Goſpell, the increaſe of godlineſſe, the ſubverſion of* Act. 3. 22. Atheiſme, *and all Impiety. The Lord make you ſuch a King as* David *was, a man according to his owne heart, that Highneſſe may raigne over us religiouſly, peaceably, and happily, to his glory, our comfort, and the ſalvation of your owne ſoule. The Lord grant to our noble Queene that ſhe may be an auncient Mother in* Iſrael: *to Prince* Henrie *a large heart, as he did unto* Salomon. *The Lord bleſſe all your Poſterity, that they may continue in his feare, unto the worlds end.*

Your Majeſties humble
and obedient Subject,
IOHN DOVE.

A CONFVTATION OF ATHEISME.

CHAPTER I.

What Atheiſme is.

SOmetimes under the name of Atheiſts are comprehended Pagans, Infidels and Idolaters, all ſuch as are ignorant of the true God, albeit in their kind they be very devout, religious and godly. So ſaith the Apoſtle: *Wherefore remember that ye, being in times paſt Gentiles in the fleſh, and called uncircumciſion, of them which are call'd circumciſion in the fleſh made with hands, that ye were I ſay, at that time without Chriſt, aliants from the Com-* Epheſ. 2.

mon-wealth of Israel, strangers from the Covenant of promise, and had no hope, and were without God in the world. But what it was to be without God in the world, he expresseth in another place, saying: *Even then when ye knew not God, yee did service unto them which by nature are not Gods.* That is, they worship the Sunne and Moone, and carved Idols, the creature in steed of the Creatour, which is blessed for evermore, Amen. These be not the Atheists which wee are to treate of.

Gal. 4.

Rom. 1.

Other Atheists there be, which have a knowledge of the true God, and how he is to be worshipped, and are in name Christians: yet by a continuall habit and custome of sinne, have so hardned and obdurated themselves, that they have no sense or feeling of the judgement of that true God which they know and professe, and would be thought outwardly to serve. And therefore they are bold to commit sinne against him, because they presume upon his mercy, or at the least his connivency and negligence in punishing, as if they were perswaded

perſwaded God did not ſee them, or he would not puniſh them. Of ſuch ſaith the Prophet : *The foole hath ſaid in his heart there is no God.* And of ſuch fooles he ſpeaketh elſe-where more plainely, ſaying : *Wickednesſe ſaith to the wicked man, even in mine heart, that there is no feare of God before his eyes.* And what it is to caſt away all feare of God from before his eyes, he ſheweth more plainely, ſaying : *He hath ſaid in his heart : God hath forgotten, he hideth away his face, and will never ſee.* And this kind of Atheiſt is in ſtate of damnation as well as the other, but is not the ſubject of my Treatiſe.

Pſalm 14.

Pſalm 36.

Pſalm 10.

There are other ſortes of men (or rather beaſts) I meane ſuch beaſts as Saint *Paul* ſtrove with at *Epheſus* in the ſhape of men, farre more abhominable then the other two, of which ſo often I ſpake : I may juſtly ſay with *Eliphas*, *Feare commeth upon me and dread, which maketh all my bones to tremble, and a wind paſſeth before me, which cauſeth the haires of my head to ſtand up*, (and that I may uſe the words of the Lord to *Samuel*) *ſuch a*

1 Cor. 15.

Iob 4.

1 Sam. 3.

wicked-

wickednesse as shall not be purged by sacrifice nor offering for ever. Such a slander to States and Kingdomes, so offensive to all chast and religious eares, that whosoever shall heare of it, his eares shall tingle. These beasts hold there is no God, and they are of foure sorts.

The first saith in broad tearmes without blushing, *Non est Deus*, there is no God: of that brood, were not onely the old Philosophers *Diagoras*, *Lucretius*, *Epicurus* and others, but also since the Gospell was published to the world, many of them have beene knowne, of whom *Theodoret* (an ancient Father) hath written, as also *Prateolus*, and other writers of later times, and especially *Lilius*, *Gregorius*, *Geraldus Ferrariensis*, maketh mention of a whole Iland lately inhabited by such as deny God. And I wish all Atheists were banished out of Christian States and Kingdomes, and sent into that Iland that other places might not be infected by them.

Librode curatione Graecarum affectionum. Elench. alphabet. c. 1. De istis: praetarum. Dialog. 5.

The second, doth scoffe at God and deride him, blaspheme his name, and

and make open profeſſion of contempt againſt him and all religion. Such an Atheiſt was *Holophernes*, which ſaid unto *Achior*, *Becauſe thou haſt propheſied amongſt us to day, and haſt ſaid that the people of Iſrael is able to fight, becauſe their God will defend them: and who is God but* Nabuchodonozor? *he will ſend his power and deſtroy the face of the earth, and their God ſhall not deliver them.* Such an Atheiſt was *Pharaoh*, which ſaid: *Who is the Lord that I ſhould heare his voyce, and let the people goe? I know not the Lord, neither will I let Iſrael goe.* And *Senacherib* who ſaid by the mouth of *Rabſhakeh*: *Let not* Ezekias *deceive you, for hee ſhall not be able to deliver you out of my hand, neither let* Ezekias *make you to truſt in the Lord,* ſaying: *The Lord will ſurely deliver us, and this Land ſhall not be given over into the hand of the King of* Aſſhur; Ezekias *doth deceive you,* ſaying: *The Lord will deliver us. Who are they among all the Gods of the Nations that have delivered their Land out of my hand, that the Lord ſhould deliver* Ieruſalem *out of my hand?*

Iudith 6.

Exod. 5.

2 Reg. 18.

Aſſyria

Such

Vide Suidæ Hiſt. *Sozom. l. 6. c. 7. & 10.* *Tripartit. hiſt.* *Theodor. l. 5 hiſt. c. 25.*

Such Atheiſts were *Lucian*, which in his writings, that he might be thought to confeſſe no God, mocked all Gods: *Julian* the Apoſtata, which ſcoffed at religion: *Olimpius* the Arrian, which as he was waſhing himſelfe in his Bath, ſpake blaſphemy againſt the Trinity. *Doletus*, which called *Moſes*, *Helias*, and Chriſt, the three deceivers of the world. And ſuch Atheiſts are the ſwaggerers of our age, which are not aſhamed to call themſelves The damned crue: Of the ſalvation of ſuch there is no hope, whoſe God is their belly, whoſe glory is their ſhame, and whoſe end is damnation, as the Apoſtle ſpeaketh, *Their damnation ſleepeth not*, nay they are condemned already, becauſe they ſpeake blaſphemy againſt the Holy-Ghoſt. Of ſuch as offend God upon weakeneſſe, there may be ſome hope that they will come to repentance, becauſe their ſinne is againſt the Father, which is ſtrength. Concerning them which offend him upon ignorance, there is alſo hope of their converſion, becauſe they ſinne againſt God the Sonne, which is wiſedome.

Ph. l. 3.

1 Sam. 17.

But

But as for thoſe, they mocke God in deſpight of him, they ſinne upon malice, and therefore their blaſphemy is againſt the Holy Ghoſt, which is love and charity. There is no hope of their converſion, becauſe our Saviour hath already pronounced ſentence of damnation againſt them, ſaying, *Their ſinne ſhall never be forgiven, neither in this life, nor in the life to come.* Prov. 8. 1 Iohn 4. Math. 12.

The third profeſſe the religion which is profeſſed in the place where they dwell, ſo far as laws may not take hold of them, but otherwiſe are of all religions which may bring them profit, and are of no religion farther then to ſerve their turne. For example whereof, I cannot inſtance in any man better, then in *William Rufus* King of *England*, which profeſſed himſelfe to be a Chriſtian for feare of of the Pope and Eccleſiaſticall cenſure, becauſe elſe he could not have held his Kingdome. Of him it is written, that the Iewes being many in *England*, one of them was converted to be a Chriſtian, and the old Iewe his father taking the matter grievouſly, Hollenſhed *in his Chronicle.*

grievouſly, deſired the King to interpoſe his authority, and to command him to renounce his Chriſtian faith againe. The King upon conſideration of 80. Markes of ſilver (before hand paydunto him) undertooke the converſion of the young man to the Jewiſh religion againe: Whereupon the party was convented before the King, he gave him charge to renounce Chriſt: but hee anſwered: Sir you profeſſe Chriſt your ſelfe, how then can you perſwade me to be a Jew? If you be a Chriſtian indeed, you will not perſwade me to renounce Chriſt, but if your ſelfe profeſſing Chriſt, will command me to deny Chriſt, you are not of any religion, but an Atheiſt; and if you be ſo, it is fit the Popes holineſſe ſhould underſtand ſo much. The King fearing the Popes diſpleaſure, diſmiſſed the man, but ſaid in great fury: Get thee gone out of my preſence, elſe by S. *Lukes* face, I will ſcratch out thine eyes. The old Jew his father expoſtulated with the King, becauſe the bargaine was not performed, and required reſtitution of his money: But the King anſwered

hold'

hold ye contented sir, here is halfe, I will have the other halfe for my endeavour, I did the best I could. Of such Atheists wee have many.

The fourth sort, are they which insinuate themselves into Noble mens houses and Princes Courts, taking upon them to be the great Politicians of the world, and account all men fooles besides themselves. They also make open profession of religion but for advantage: I meane them which have turned *Moses* into *Machiavel*: Their Divinity is policy, their zeale is Atheisme, and their God is the devill. These *English Italianat* and devils incarnat, doe hold these damnable opinions: That there was no creation of the world, that there shall be no day of judgement, no resurrection, no immortality of the soule, no hell: they dispute against the Bible, reckon up Genealogies more auncient then *Adam*, alledge arguments, to proove that the story of *Noah* his Arke, and the Deluge were fables: Finally, they hold that the

the Scriptures were deviſed by men, onely for policy ſake, to maintaine peace in States and Kingdomes, to keep ſubjects in obedience to Lawes, and loyalty to Magiſtrates, by thus terrifying them from enormities when their conſciences are poſſeſſed with an opinion of hell fire, and alluring them to ſubjection by hope of eternall life, that ſo Princes may enjoy outward peace and temporall proſperity. Examples of this laſt ſort, we have *Leo* the tenth of that name Biſhop of *Rome*, who when he had heard *Bembus* alleadge places out of the Scriptures concerning Chriſt, ſaid unto him, *Quid mihi narras illam de Chriſto fabulam?* why doſt thou tell me that fable of Chriſt? Againe, in oſtentation of his riches, ſaid: *Vide quantum mihi profuit illa de Chriſto fabula.* See what treaſure I have ſcraped together, by publiſhing to the people that fame fable concerning Chriſt! An example alſo is *Machiavel*, which holdeth theſe principles and grounds of policy: *Princeps qui ſapientia eſt praeditus, debet ea promiſſa vtiare quæ ſuis commodis contraria fore*

Machiavel princip. c. 18.

fore videt. Jam vero hominibus nunquam defutura ſunt cauſæ, quibus in violatam fidem colorem inducant. A wiſe Prince muſt not regard his promiſe if he find it not for his profit, neither ſhall he at any time be deſtitute of ſuch ſhifts and evaſions whereby he may juſtifie and make good the breach and falſifying of his oath. *Qui ſagacior fuerit, ut vulpinum ingenium melius exprimeret, ei falicius omnia cecideranr.* That hee muſt learne to play the Fox, which will have his deſignes and projects to take effect. He propoſeth unto Princes the example of Pope *Alexander* the ſixt to imitate, of whom he ſaith: *Is nihil quam mortalium impoſtorem egit, nihil quam ad omnem malitiam & fraudem (quò hominum genus falleret) mentem ſuam exercuit. In aſſeverando autem quis magis fuerit efficax, aut qui ſpecioſius juravit juſurandum, viciſſimque, qui minus præſtiterit, nemo unquam fuit. Nihilo ſecius doli nunquam ei non commodè cecidernnt.* That is, he plotted nothing more, then how hee might be the coſener and deceiver of men: he ſet his mind upon nothing

but

but ma'ice and fraud, whereby men might be by him ſupplanted and overtaken, no man promiſed more largely nor ſwore more deepely then he, and no man performed leſſe then he, and yet notwithſtanding, his falſhood and knavery, he never fayled of his purpoſe. *Proinde, non eſt quod Princeps omnes eas ſuperius deſcriptas virtutes oſtentet: ſunt enim adverſus tales diſſimulanda ſæpenumero callidéque tegenda.* And yet for all that, falſhood prevaileth better then plaine dealing, yet a Prince muſt not make a ſhew of a large conſcience, but he muſt diſſemble, and carry himſelfe cunningly before the eyes of the world. *Quocirca, ad omnem fortunæ & ventorum converſionem verſatile ingenium Princeps habeat neceſſe eſt, & ab eo quod bonum eſt ne diſcedat: at, ſi neceſſitas urgeat, edoctus ſit & malum avertere.* Wherefore a Prince muſt frame himſelfe for all times and ſeaſons as occaſions may ſerve: let him imbrace truth and doe juſtice, unleſſe he ſee cauſe to the contrary, but if he do, let him be ſo wiſe that he doe not diſadvantage himſelfe. *Princeps acrem cu-*

ram

rum & diligentiam adhibebat, ut pietatem, fidem, integritatem, humanitatem, religionem sancte colere videatur, atqui nihil magis est quod præ se ferat quam illam virtutem: fere enim homines magis specie & colore rerum, quam rebus ipsis, permovẽtur & judicant. Nemo non videt quid præ te feras, at paucissimi sunt, qui quid sis sensu percipiant. Vitam princeps tueatur, curétq; imperium conservare: quibus autem id fiat rationibus, ex modo honesti speciem præ se ferant, nunquam non honore digna, laudibusque existimabuntur. Let a Prince especially take heed to himselfe, that he seem godly, true, honest, courteous, and above all religious, because men for the most part are carryed away with the outward shew of religion, and doe judge all things according to outward appearance. Every man can take notice of that which you seeme to be, but few men can sound the bottom of your heart, and dive into your secret thoughts, so far as to discover what indeed you are, to conceive what your intent and meaning is. Let a Prince looke especially to the defence of his owne life and State, it maketh

keth no matter by what meanes hee doe it, be they lawfull or unlawfull, so as they have an outward shew and colour of honesty.

Chapter II.

Of the causes of Atheisme.

That I may speake somewhat of the causes of Atheisme, They are many: Some men are become Atheists by building upon a false ground, by misconstruing and wresting that place of *Tully* to their owne perdition: *Sunt qui negant Deos habere procurationem rerum humanarum, quorum sententia falsa est, quia sic omnis religio inanis esset, religione autem sublata tolleretur hominum fides, & magna sequeretur vitæ perturbatio & confusio.* There are saith *Tully*, some men which deny that there is a God which taketh upon him the care of humane affaires, whose opinion is evicted to be false, for as much as if it were so, all religion were in vaine, and were it not for religion, there

De natura Deorum, lib. 1.

there would be no fidelity or honeſty among men, nothing but diſorder and confuſion through the whole world. I cannot deny but religion doth maintaine civill government, and Kingdomes are beſt governed where men have the greateſt feeling of religion, becauſe the feare of God having taken a deepe roote in mens hearts by the often preaching of the word, doth binde ſubjects to their Princes farre more faſt then humane Lawes, and the feare of the Princes diſpleaſure. And I muſt needs confeſſe that the King and the whole ſtate of *England* are to aſcribe this long peace which we have had, and yet doe injoy, as alſo this great increaſe of wealth, and loyalty of the ſubjects, more to the diligent preaching of the Miniſters then to the ſincere government of the Magiſtrates, to Divines then to Politicians, how little ſoever now Divines beregarded and how highly ſoever Politicians be eſteemed. Subjects are now more obedient to Lawes and loyall to Princes then in times paſt they have been, becauſe the Goſpell is more preached among

among them then it was in former ages. So then it is not for fears but for conscience sake; not because they feare him that can kill the body, but because they feare him that is able to
Mat. 10. destroy both body and soule in hell fire. And yet the Proverbe in many hath beene fulfilled, *Filia devoravit matrem*, that the daughter hath devoured her owne mother; for religion is the mother of peace, and peace is the daughter of religion, because the preaching of Christian religion hath brought peace into the world. All godly Divines preach the doctrine of
Rom. 12. Saint *Pauls Si fieri potest, quantum in vobis est, cum omnibus pacem habete*, if it be possible, and as much as lyeth in you, have peace with all men. But this long peace which we have enjoyed, hath increased our riches, and riches have made us to forget God (and so like an unnaturall daughter) peace hath devoured religion, which bred and maintained
Esay 2. peace in the world. The Prophecy is verified: In these last dayes, since the mountaine of the house of God hath beene prepared in the top of the moun-

mountaines, and hath beene exalted above the hills, and all nations have flowed unto it and many people have gone and ſaid: Come let us goe up to the mountaine of the Lord, to the houſe of the God of *Jacob*, and he will teach us his wayes, and we will walke in his pathes: our ſwordes have been broken into mattoks, and our ſpeares into ſythes, nation hath not lifted up a ſword againſt nation, neither have they learned to fight any more. The Lamb dwelling with the Wolfe hath beene in ſafety, the Kid with the Leopard, the Cow feeding with the Beare, the Calfe with the Lyon, the ſucking child hath played upon the hole of the Aſpe, the weaned child hath put his hand into the hole of the Cockatrice without any hurt, Eſay 11. and the reaſon is alleaged by the Prophet: Becauſe the earth was full of the knowledge of the Lord, even as the waters that cover the Sea. This Prophecy you ſee is fulfilled. But theſe ſayings are by them miſtaken. For *Tully* doth not argue in this manner: that we muſt hold there is a God, and maintai..e

taine religion, that ſo civill government may be maintained, and men may live orderly in a Common-wealth. But his meaning is cleane contrary: that we muſt performe all civill duties in a Common-wealth for religion ſake, and we muſt be religious for Gods ſake, becauſe there is a God which hath ingraffed religion in our hearts, whereby civill States may be the better maintained, and which will puniſh all ſuch as are not religious, that is, which have not a true feeling of religion. And it was not the meaning of the Prophet *Eſay*, that after the knowledge of true religion had planted peace among us, and peace had brought proſperity, then we ſhould ceaſe to be religious, and ſo forget God, but rather increaſe our zeale, and having received ſuch benefits at his hands whom we ſerve, continue faithfull in his ſervice.

A ſecond cauſe of Atheiſme may be the want of due and right hearing of the word preached, becauſe faith commeth by hearing, and therefore where there is a want of hearing faith

faileth,

faileth, and by consequent, Paganisme and infidelity increaseth. For many of them doe not heare, but absent themselves, or if they be present, they stand not for figures but for cyphers, they doe not by the word preached, as the Virgin *Mary* did by the sayings of our Saviour Christ, which laied them up in her heart: or as *Abraham* did by the Angels, which received them into his house, or as the *Sunamite* woman did by *Elizeus*, or the widow by *Elias*, which entertained them with willingnesse. The word to them is not as the raine of heaven falling upon the earth, or the deaw of *Hermon* upon mount *Sion*, but as the childrens bread cast before whelps, or pearles cast before swine, seed sowen by the high-way side, and the peace of the Apostles bestowed upon unworthy houses, and therefore returneth backe againe. They stop their eares with the Adder, or sleep with *Eutychus*, or make love as the Ægyptians did to *Aholah* and *Aholibah*, cloathed with blew silke and divers suites, pleasant young men, that they may set *Aholah*

Rom. 10.
Luc 2.
Gen. 18.
2 Reg. 4.
1 Reg. 17.
Deut. 11.
Psal. 133.
Mat 7. & 15
Mat. 13.
Matth. 10.
Act. 20.
Ezech. 23.

and *Aholibah* on fire, bruiſe the breſts of their virginity, and powre out their adultery upon them, as the Prophet ſpeaketh. Some heare the Preacher with great attention, but as the Phariſees did our Saviour to intrappe him in his ſpeech, to take exception againſt his words, as the Athenians did Saint *Paul* to ſcoffe at his ſimplicity, they read the Bible, but as *Porphyry* did, to find (as they prophanely call them) abſurdities and contradictions in the word of God, not as the Bee which gathereth hony, but as the Spider which ſucketh poyſon out of wholeſome flowers.

Math. 22.

Act. 17.

A third cauſe of Atheiſme, proceedeth from the long ſuffering of God, which doth not preſently puniſh Atheiſts. For he doth not onely with patience ſuffer them to blaſpheme his holy name, but alſo his wiſedome, which no man can ſound, and in his judgements whom no man can ſearch, bleſſed them with worldly bleſſings, as if he did reward their ungodlineſſe. It is not my complaint alone, but it is the complaint of the Prophet *David*

Pſal. 10

vid which cryeth out in this manner: *Why ſtandeſt thou ſo farre off ô Lord, and hideſt thee in due time, even in affliction? the wicked hath made boaſt of his owne hearts deſire, and the covetous bleſſeth himſelfe, he contemneth the Lord, hee is ſo proud that hee ſeeketh not for God, hee thinketh alwayes there is no God: his wayes alwayes proſper, hee ſaith in his heart: I ſhall never be moved, nor be in danger.* Nay, it may very well be ſaid, as it was of *Job*: *That the Lord hath made an hedge about him and his houſe, and about all that he hath on every ſide, hee hath bleſſed the worke of his hands, and his ſubſtance increaſeth in the Land.* The Lord ſuffered his own Arke to be taken by the Philiſtins his enemies, and his owne people the Iſraelites which fought his battle, to be overthrowne in the battle. And this commendation is given of the godly King *Joſias*, that hee read the Law of the Lord before the people, he made a Covenant with the Lord, that the people ſhould walke after the Lord, and keepe his Commandements, his teſtimo-

Ioh. 1.

1 Sam. 4.

2 Reg. 23.

nies and statutes, with all their hearts, all their soules, and all the people stood to the Covenant, he purged the Temple, and put downe the Idols, he slew the idolatrous Priests, he kept such a Passeover in honour of God, as never the like was holden, from the dayes of the Judges that judged *Israel*, nor in all the dayes of the Kings of *Israel* and the Kings of *Juda*, he tooke away them which had familiar spirits and the soothsayers, and the Images, and the Idols, and all the abhominations that were espyed in the Land of *Juda* and *Jerusalem*, that like unto him there was no King before him that turned to the Lord with all his heart, all his soule, and all his might, according to all the Law of *Moses*, neither after him arose there any like him. And yet, see how the Lord rewarded him. The very next thing which followeth in the same Text, is this: *Pharaoh* slew him at *Megiddo*. Thus you see how the Lord rewarded faithfull *Josias* which served him, and trusted in him, with death in this world, and overthrow in fighting his own battle, and

and gave the victory to *Pharaoh* an heathen King, which put no trust nor confidence in him. Likewise *Nabucodonozor* burned Gods House, robbed his Temple in contempt of him and his service, and yet God prospered him, as if he had rewarded him for so doing.. *Valerius Maximus* citeth out of *Tully* the example of *Dionysius* the Tyrant, which did brag and boast of his sacriledge, that when he sayled to the Temple of *Proserpina* which was at *Locris*, to robbe the same, the wind and weather did so much favour him, as if it had beene a pleasing thing to that Goddesse to do her violence, as if she had the rather prospered his navigation, and given successe unto his businesse because he did robbe and spoyle her Temple. When the Turks & Hungarians joyne in battle, the Hungarians army cryeth out aloud *Jesu*, *Jesu*, The Turkes name their Prophet *Mahomet*, but *Mahomet* preuayleth against *Jesus* The greatest part of the world are infidels, and they encrease daily, but the number of Christians doe decrease. And this is agreeable to that

2 Reg. 25.

Lib. 1. cap. de neglect. religione.

which *Prateolus* observeth, which alleageth, that among many causes of Atheisme this is not the least, namely, *Eventus mirabiles quorum causas ignorant, & putant longe aliter fore, si Deus existeret omnia cernens & curans, ut sunt fælicitas impiorum, infælicitas piorum, & ejus Dei longanimitas qui atrocissimos peccatores statim non punit.* Strange events which continually fall out, contrary to the sense and reason of man, the causes wherof man understandeth not, but thinketh that it would be otherwise, if there were a God which did see and regard humane affaires, as for example, the happines of the ungodly, the unhappy estate of the godly, and the long suffering of God himselfe which suffers grievous offenders so long to escape unpunished: whereas contrariwise, if God would be pleased to shew present examples of his justice upon sinners, as hee did when hee turned *Lots* wife into a Pillar of Salt for looking backe, destroyed *Sodome* with fire and brimstone for pride, caused *Jeroboam* his hand to wither

De hæres. lib. 1.

Gen. 19.

1 Reg. 13.

1 Sam. 4.

ther for burning Incence; *Eli* to breake his necke for ſuffering his children to abuſe the Prieſts Office: the earth to ſwallow up *Core*, *Dathan*, and *Abiram* for their rebellion: the Beares to devoure the children for mocking *Eliſeus*, the dogges to eate *Ieſabel* for oppreſſing *Nabath*, the fire to burne up *Nadab* and *Abihu* for uſing prophane fire upon the Altar, which tooke away *Saul* his Kingdome for diſobeying *Samuel*, ſtroke *Zachary* with dumneſſe for unbeleefe, *Elymas* with blindneſſe for hindering the courſe of the Goſpell, *Balthaſar* with death for prophaning the holy veſſels, *Ananias* and *Saphira* for telling a lye, *Gehezi* with Leproſie for taking bribes, and ſhut *Moſes* out of the Land of *Canaan* for treſpaſſing at the waters of *Meriba*: I ſay, if God would vouchſafe to dwell with us as he did with them, and ſuch examples among us as he did among them, puniſh whole Lands as hee did *Ægypt* for not letting his people goe, no doubt but Atheiſm would ceaſe, and ungodly men would confeſſe that there is a God.

Numb. 16.
2 Reg. 2.
2 Reg. 9.
Levit. 10.
1 Sam. 15.
Dan. 5.
Luke 1.
Acts 8.
Acts 5.
2 Reg. 5.
Deut. 23.
Exod. 8.

It is a ſigne that our ſinnes are great, and God doth not love us as he loved them.

And yet the Atheiſts have but miſtaken all this while, for theſe be arguments rather to prove unto them that there is a God. For this is the Lords long ſuffering to bring them to
2 Pet. 3. repentance, as Saint *Peter* teacheth ſaying: The Lord is not ſlacke as ſome men account ſlackneſſe, but is patient towards us, and would have no man to periſh, but would have all men to
Rom. 2. come to repentance. And as S. *Paul* ſaith: Thou ô man, deſpiſeſt thou the riches of his bountifulneſſe and patience, and long ſuffering, not knowing that the bountifulneſſe of God leadeth thee to repentance? but thou after thy hardneſſe, and heart that cannot repent, heapeſt up a treaſure unto thy ſelfe, wrath againſt the day of wrath and of the declaration of the juſt Judgement of God.
Pſal. 10. But therefore the Prophet *David* in the Pſalme above rehearſed, where he ſaith: *The wicked hath made boaſt of his hearts deſire, his wayes alwayes proſper:* he inſerteth theſe words in the

the midddle of the ſentence: *Thy judgements ô Lord are farre above his ſight.* And Saint *Auguſtine* doth fully ſatisfie this point, where he ſaith: *Divina miſericordia ad impios & ingratos pervenit. Primo quia Deus facit oriri Solem ſuper bonos pariter & malos, & pluit ſuper juſtos & injuſtos. Secundo, ut quidam iſta cogitantes ab impietate ſe corrigant. Tertio, ut quidam divitias longanimitatis ejus contemnentes ſibi theſaurizent iram. Quarto patientia Dei ad pœnitentiam invitat malos, ſicut flagellum Dei ad patientiam erudit bonos. Quinto, quia placuit divinæ providentiæ præparare impiorum bona juſtis quibus mali non fruentur, & mala impii quibus boni non cruciabuntur.* Againe, *Si nunc omne peccatum plecteretur pœnis temporalibus, nihil ultimo judicio reſervari putaretur, & ſi nullum peccatum nunc puniretur, nulla Dei providentia eſſe crederetur.* Gods mercy is extended to the godleſſe and unthankefull men for theſe cauſes following: First, becauſe he maketh his Sunne to ſhine as well upon the unjuſt as the juſt, and his raine to fall upon the godleſſe as well

De Civit. Dei, lib. 1. cap. 8.

as

as the godly. Secondly, that some of them considering these things, might repent themselves of their sinnes. Thirdly, that otherseme despising the riches of his longanimity might heape up wrath unto themselves. Fourthly, the patience of God doth invite and allure the wicked to repentance, even as the scourge of God doth instruct the godly unto patience. Fiftly, because it hath seemed good to the providence of God to prepare in another world joyes for the righteous, whereof the unrighteous shall not be partakers, and punishments for the wicked which the godly shall not feele. And last of all, if all offences were now punished with temporall punishments, it would be thought that nothing were reserved for the day of judgement, as contrariwise, if nothing were punished temporally in this world, men would make a doubt of Gods providence.

A fourth cause of Atheisme is the malice of Satan, as the Apostle sheweth us: *If* (saith he) 2 Cor. 4. *our Gospell be yet hidden, it is hidden*

to

to them which are loſt, in whom the God of this world hath blinded the minds, that is, *of the infidels, that the light of the glorious Goſpell of Chriſt ſhould not ſhine in them.* Behold Satan his malice and cunning, from time to time. In the firſt two hundred yeares after the Paſſion of our Saviour Chriſt, he buſied himſelfe about the firſt Article of the Creed to overthrow that, and therefore ſtirred up the Marcioniſts, the Gnoſticks, the Maniches, to teach that there was not one God the Father Almighty maker of heaven and earth, but divers Gods. But finding not his ſucceſſe therein anſwerable to his malice, ceaſed there, and went to another Article, and ſo ſtirred up *Praxeas*, *Noetus*, *Paulus Samoſatanus*, to overthrow the Divinity of our Saviour Chriſt his Sonne, afterward heretickes to diſprove his conception by the holy Ghoſt, his birth of the Virgin *Mary*, and the other Articles of faith which are to be beleeved concerning him. Being not able to prevayle therein, he deſcended to the Article of the

holy

holy Ghoſt, and ſo ſtirred up *Macedonius* to deny the Godhead of the holy Ghoſt. Being not able to prevaile therein, he went to the Articles concerning the Church, and ſo in ſundry ages hath gone from one Article to another, untill he hath gone over all the Articles of the Creed. Now, being diſproved in them all, he doth not ſo reſt, but returneth againe to the firſt at which he beg n, not to prove a multiplicity of Gods as he did before endeavour, but to prove a nullity of any God, by diſproving the Godhead either of the Father, or the Sonne, or the holy Ghoſt, or of all three, but he goeth to worke with greater violence, to chop off all faith, all religion at one blow, by proving that there is never a God, and to this purpoſe hath he armed his Politician with arguments againſt the Bible. But to them may be applyed the words of *Polycarpus* to *Marcian* the hereticke, who being asked of him: *Agnoſcis me ô Polycarpe?* Doſt thou acknowledge me ô *Polycarpus?* anſwered him: *Agnoſco te eſſe primogenitum Satanæ*, I know thee

thee very well, thou art the ſonne and heire of the Devill.

The laſt cauſe of Atheiſme is the lenity and over-great mildneſſe of Princes and Governours which doe ſuffer Atheiſts to eſcape unpuniſhed. I may juſtly ſay, it is their fault that there are Atheiſts that will ſuffer Atheiſts, For ſo ſaith the holy Ghoſt concerning *Azariah* the King of *Judah*: 2 Reg. 15. He did uprightly in the ſight of the Lord, according to all that his father *Amaziah* did: but the high places were not taken away, for the people yet offered, and burned Incenſe in the high places. And the Lord ſmote the King, and he was a leper unto the day of his death. The King himſelfe you ſee is commanded to be a godly man, not he, but his ſubjects committed idolatry, yet God puniſheth him for the idolatry of his ſubjects; But that could not ſtand with the Iuſtice of God to puniſh the King for his ſubjects offences unleſſe it were the Kings fault that the ſubjects offended. Where the Spaniſh Inquiſition is, it is a very rare thing to heare of an Atheiſt, which I ſpeake not

not to that end, as if I did wiſh that Inquiſition to be brought into any Chriſtian Kingdome, but onely to ſhew that it is better to live where there is too much ſeverity rather then too much looſeneſſe, and where nothing is lawfull, rather then where all things are permitted as if they were lawfull. The Lord of his mercy ſtirre up the hearts of all his annointed Princes, and inflame their zeale, that they may not onely hate Atheiſme, as I hope they doe, with a perfect hatred, but alſo baniſh ſuch impiety, that hereafter not onely the opinions, but alſo the very name of Atheiſt may be as it were buryed in hell, and no more heard in their Kingdomes.

CHAP.

CHAPTER III.

How Atheiſme may be rooted out of all Chriſtian Lands.

AS proſperity cauſeth many men to forget God, and others to deny God: ſo adverſity, ſickneſſe, impriſonment, and ſuch like chaſtiſements of God for ſinne, will make wicked men not onely to acknowledge and confeſſe God, but alſo to ſtoope downe before him, and to fly for ſuccour unto him. When *Julian* the Apoſtata was deadly wounded with a dart from heaven, he could not be ſilent, but that plague extorted out of his mouth a cõfeſſion of the power of Jeſus Chriſt, whom before he had denyed, and he cryed out: *Viciſti Galilæe*, Jeſus of *Galile*, the conqueſt is thine. Though *Pharaoh* in his proſperity had ſaid: who is the Lord? I know him not, I will not let the people goe: yet when his Land was plagued with Frogs, hee called for *Moſes* and *Aaron*, and ſaid: Pray yee for me unto the Lord, that he may take away the Frogges Exod. 5.

Exod. 8. Frogges from me and from my people, and I will let the people goe, that they may doe ſacrifice to the Lord. But as ſoone as God gave him a little reſt, that the plague ceaſed, he was hardned againe. When the hand of the Lord was heavy upon the men of *Aſhdod*, and he deſtroyed
1 Sam. 5. them and ſmote them with Emeroides they removed the Arke out of the houſe of *Dagon*, and ſaid: Let us ſend the Arke of God unto his owne place, that he ſlay us not and
Dan. 4. our people. When *Nabuchodonozor* was deprived of his Kingdome. and turned into an Aſſe to graze in the field for the ſpace of ſeven yeares: then he began to be humble, to underſtand himſelfe better, to lift up his eyes to heaven, to give thankes to the moſt high, to praiſe and honour him that liveth for ever, to confeſſe that his power is an everlaſting power, that his Kingdome indureth from generation to generation, that all the inhabitants of the earth are reputed as nothing, that according to his will he worketh in the army of heaven, and in the inhabitants

of

of the earth, that none can stay his hand, nor say unto him, what doest thou? Then he could make both an humble and a large confession, and say: I *Nabuchodonozor* prayse, and extoll, and magnifie the King of heaven, whose workes are all truth, and his wayes judgement, and those that walke in pride he is able to abase. But for as much as now such miracles doe cease, and it belongeth to Gods annointed Kings to be jealous of his glory, if they will abandon Atheisme out of their Kingdoms: first of all they must withdraw their countenance from all ungodly livers; For so long as the Prince doth looke cheerefully upon them, the eyes of the people will be fixed upon them also, they will admire them, and thinke their vices to be vertues. You know what *Haman* said: *Thus shall he be honoured whom the King doth honour:* and againe the argument must follow as well on the contrary side: Thus and thus, shall he be dishonoured whom the King doth dishonour. You are not ignorant of the saying of *Salomon: Indignatio Regis*

Esther. 6.

Pro. 19, & 20.

Regis est nuncius mortis, The displeasure of the King is but a fore-runner of death. If the King give countenance to Atheists, the people will respect them by his example, if he frown upon them, the people will trample over them. The King is like the *major* proposition in a Syllogisme, the people are like the conclusion But it is a most certaine rule in Logicke: *Conclusio sequitur deteriorem partem.* If the *major* be negative or particular, the conclusion will be so, if any thing be worser then other in the King, the people will be sure to follow that. Secondly, they must be assisting unto their Ministers. For God in the Primitive Church gave them the gift of working miracles to credit their Office and calling whereby they did chastise Gods enemies, So S. int *Paul* stroke *Elymas* the sorcerer with blindnesse for perverting and seducing the Deputy from the faith. And Saint *Peter* stroke *Ananias* and *Saphira* with present death for telling a lye to the holy Ghost. And because miracles after a short time were to cease, our Saviour Christ left the sword of excommunication in his Church

Act. 13.

Act. 5.

Church to be in place of miracles, and to continue unto the end of the world. And since the Church hath no other sword now, but the censure of excommunication, which is so greatly despised: if it would please God to put in the hearts of Princes to strengthen excommunication with their Princely authority, to ad the sword of the Kingdome to the keyes of the Church, not to suffer any person that is noted of impiety to dwell in the land, none that is *tanquam Publicanus & Ethnicus*, as an heathen or infidell to dwell among Christians, but to deliver them over to the hang-man, whom the Church hath delivered to Satan, unles they be heartily penitent & speedily reformed: no doubt but then God would be better knowne in *Juda*, and his name in *Jerusalem* would be greater. I say, if any man be an Atheist, let him not be honoured among the people, but let him have *Micheas* his entertainment, 1 Reg. 22. which was to be fed with the bread of affliction, and water of affliction, or let him be banished out of the Land, not by *Ostracisme*, as *Aristides* was for his vertues, but as

Ovid

Ovid was for his vices, and that I may use the phrase of the holy Ghost, Dan. 3. let his house be made a jakes. As *Tully* wished, that it were written in every mans fore-head, what he thought of the Common-wealth of *Rome*, that so true hearted subjects might be knowne from Traytors: so, I wish it were written in all mens fore-heads, what they thinke of God and of Christian religion. We can judge no farther of them then wee heare by their blasphemy, and prophane words which they utter, and see by their loose lives and conversations. But so farre we may judge as we heare and see, and we find there are so many, that we have good cause Psal. 12. to cry out with the Prophet *David*, and to say: *Helpe Lord, help, there is not a godly man left, for the faithfull are fayled from among the children of men, they speake deceitfully every one with his neighbour, flattering with their lippes, and speake with a double heart, the Lord cuts off all flattering lippes, and the tongue that speaketh proud things.* Thus much I am sure; there is no policy to religion, nor wise-

wisedome to well doing, and most firme is the estate of that man, be he high or of lowe degree, which procureth God to be his friend.

Chapter IIII.

That there is a God.

THey which call themselves the damned Crue, yet doe thinke there is no damnation, they sweare continually by the name of God, and yet they thinke there is no God. See how they are overtaken unawares. As Saint *Paul* might very well dispute with the *Athenians* in the defence of that God whom he preached unto them, and say: There is a God besides all those Gods which you superstitiously doe worship, and is yet unknowne unto you, witnesse your selves and your owne Altar; Doe not thinke it absurd that I preach unto you such a God, for if there be not, why doe you then erect an Altar unto him, and write this superscription upon it? Act. 7.

IGNOTO

IGNOTO DEO, TO THE UNKNOWNE GOD. So I diſpute againſt them: if they be, as they confeſſe themſelves, a damned crue, how ſhall they thinke to eſcape damnation? If they ſweare by the name of God, why doe they deny God? for in ſwearing by him unawares they doe confeſſe him. They ſweare by the wounds and blood of Chriſt, and yet deny the merits of the death of Chriſt. The man of God called ſuch men fooles, and ſuch fooles may be rebuked even out of their owne booke, intituled THE SHIP OF FOOLES.

Proh ſcelus horrendum, blaſphema tricuſpide telo
Gens humana petit genitum Patris Altitonantis,
Atque illi exprobeat quod noſtros induit artus,
Languoreſque tulit noſtros, miſeratus ab alto
Caſum infelicem quo primus corruit Adam.

What hainous ſin, blaſphemous man gainſt Gods beloved Sonne

Doeſt

Doest thou commit? upbrayding him
who did for us become
Our self-same flesh: who bore our sin,
and pityed from his Throne
Th. t most unhappy state of ours, from
whence *Adam* was throwne.

our fire

To them I say no more then out of
their owne Booke.

Define sacrilegis iterum crucifigere labris
Virgineum partum, pœnásque horresce propinquas.

With such uncircumcised lippes forbeare (ô wretch) againe
To crucifie the Virgins Sonne, and
feare eternall paine.

They were thought worthy to be put into the Ship of Fooles which are swearers, but much more doe they shew themselves to be fooles which sweare by God, and yet say there is no God. But I will prove to the damned Atheists by these reasons, that there is a God.

First they read every day in the booke of nature that there is a God,

I meane by the booke of nature, the great frame of heaven and earth. For what is this whole visible world, but *Epistola à Deo scripta ad humanum genus?* A letter or Epistle written from God unto mankind? For in it we may read of the invisible God in his workes, and his name is engraven there in hierographicall letters. *Lactantius* proveth it out of *Tully*, (an heathen Philosopher) by the same argument, his words are these: *Nemo est tam rudis, tam feris moribus, quin oculos suos in cœlum tollens, tametsi ne sciat cujus Dei providentia regatur hoc omne quod cernitur, aliquam tamen esse intelligat ex ipsa rerum magnitudine motu, dispositione, constantia, utilitate, pulchritudine, temperatione, nec posse fieri, quin id quod mirabili ratione constat, consilio majori aliquo sit instructum.* No man is such a rusticke, so brutish and voyde of common sence and reason, but as often as hee looketh up to heaven, if he deny this, his owne eyes shall witnesse against him, for although this be not sufficient to bring him to the perfect understanding of that God

De falsa religione lib. 1. cap. 2.

God by whose providence he seeth the whole world is governed, yet what his eye hath seene, his tongue may tell. The very greatnes of the frame of heaven, the constant motion of the stars, the wonderfull temperature of the elements, doth shew there is a God which guideth these things, and by a consequent there is a God which made these things. *Mercurius Trismegistus* doth prove it. *Singula hæc astra non similem & æqualem cursum faciunt in cœlo. Quis est qui cuique modum & magnitudinem cursus terminavit? ursa hæc quæ circa se voluitur, & universum mundum secum circumferens, quis est qui ei fabrifecit instrumentum? quis est qui mari terminum imposuit? quis est qui terram stabilivit? est enim aliqis ô Tati, qui horum omnium factor est & Dominus. Impossibile enim est, vel locum, vel numerum, vel mensuram terminari absque factore.* When we see the motion of the Planets and fixed Starres contrary one to another, the celestiall Spheres in continuall volubility, the multiplicity of their motions, their diur-

Ad filium suum Tatium *quod manifestus Deus manifestissimus est.*

nall or daily courſe from the Eaſt to the Weſt, their retrograde and violent motion from the Weſt to the Eaſt, their trepidant motion from the South to the North. When we ſee the Sea farre higher then the Earth, and a fluide or liquid body, yet confined within the bankes that it cannot drown the Earth, the Earth ſolid and firme under our feet that we cannot ſincke, we muſt confeſſe ô ſonne *Tatius*, that there is one which is Lord and maker of theſe things, for it is impoſſible that every thing ſhould continue in due place, number and meaſure, and ſo juſt a proportion ſhould be obſerved without a Maker, and who could make theſe things but God? therefore there is a God. To this booke of nature agreeth the booke of the Bible, who

Pſal. 19. ſaith: *The heavens declare the power of God, the Firmament ſheweth the worke of his hands, one day teacheth another, and one night giveth know-*

Rom. 1. *ledge to another.* Againe, *the wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men, which detaine*

the

the truth of God in unrighteouſneſſe, for as much as that which may be knowne of God is manifeſt in them, for God hath ſhewed it unto them, for the inviſible things of him, that is, his eternall power and Godhead are ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe. *David* ſaith: *Hee covereth himſelfe with light as with a garment, and ſpreadeth the heavens like a curtaine, he layeth the beames of his chambers in the waters, maketh the clowds his Chariots, and walketh upon the wings of the wind.* In which words I doe not preſſe them with the authority of the Scriptures, becauſe the Scriptures are not of ſufficient credit with them, but with the reaſons which are uſed in the Scriptures, which if they cannot anſwer, they muſt yeeld unto, and confeſſe that there is a God. And therefore I conclude againſt them in this manner: Wee ſee daily effects before our eyes in all the elements, continuall motions in the heavens, but there can be no effect Pſal. 104

without a cauſe, there can be no motion without a mover, no action without an agent, no worke without a workeman: theſe be relatives and therefore one could not be without the other. *Mercurius Triſmegiſtus* could ſay: *Statuam ſive imaginem fieri ſine ſtatuario aut pictore nemo dicit. Hoc vero opificium ſine opifice factum eſt? ô multam cæcitatem, ô multam impietatem! multam ignorantiam nunquam ô fili* Tati *privaveris opifice opificia.* A picture cannot be made without a Painter, or graven Image without a Carver; And can ſuch a piece of work be made without a workeman? It is blindneſſe, it is impiety, it is groſſe to entertaine ſuch a conceit. So then we take theſe for undoubted principles in naturall Philoſophy, that they may not be denyed, to wit: Every effect hath his cauſe, every action his agent, every motion his mover. But, as there be many ſecondary cauſes, agents, and movers, ſo there muſt needs be one principall and above the reſt. There is *ordo cauſarum, qui in rerum natura non procedit in infinitum*, an order of

Ad filium Tatium.

cauſes

cauſes ſub-ordinate one to another, and therefore there is no infinite aſcenſion up in the ſubordination of cauſes, but at the length by aſcending we muſt come to the higheſt, and wee muſt in *ea conſiſtere*, ſtay when we come there, becauſe we can goe no higher, and that is God. What naturall body ſoever is moved, I ſay it is moved by ſome other which is higher then it ſelfe. For example: The ſphere of the Moone which is the loweſt of the heavens, is moved by the ſphere of *Mercury*, which is higher then it, *Mercury* is moved by *Venus* which is higher then it, *Venus* by the Sunne, the Sunne by *Mars*, *Mars* by *Jupiter*, *Jupiter* by *Saturne*, *Saturne* by the ſphere of the fixed ſtars, and ſo we aſcend untill we can go no higher, that is unto the heaven which is called *Primum mobile*, the firſt & higheſt body which is ſubject to motion & volubility. That alſo is movedas well as the reſt, not of it ſelfe, becauſe no naturall body can move it ſelfe, therefore it hath motion from ſome other, not from any other body, becauſe there can be no

other body above the higheſt, therefore it muſt of neceſſity be moved by that which is a Spirit and not a body, not naturall but metaphyſicall, and that can be nothing elſe but God. In like manner, the Sunne and a man doe beget a man, the Sun and putrifaction doe engender Flyes, and theſe things being ſubject to outward ſenſes are therefore naturall bodyes, and becauſe they are naturall bodyes they have foure cauſes, two inward, which are matter and forme, and two outward efficient and finall, and there is nature which hath his ſecret motion, tell me therefore what is that? You will ſay peradventure that is nature which *Ariſtotle* defineth to be *Principium motus* the beginning of motion: you ſay rightly, but that is inward, therefore you muſt beſides this aſſigne an outward cauſe of motion, and what is that? If you ſay the Ayre, that is but a middle cauſe, and therefore you muſt aſcend higher, for, if there be *cauſa media*, there is alſo *prima*, if there be a middle or ſubordinate cauſe, there is alſo a principall and firſt cauſe. And

Phyſic. l. 2. cap. 1.

what

what is that, but onely God, that is, *Cauſa cauſarum*, the cauſe of all other cauſes, and from whence all other things have their being? Again, all agents doe not worke alike, for one thing worketh of neceſſity, and that is nature, another thing worketh (in theſe outward and indifferent things) partly of will, and partly of neceſſity, and that is man, there you ſee *medium participationis*, a meane which participateth with the extremity, but there can be no meane without two extremes, and there can be no one extreame without the other, and therefore of neceſſity there muſt be a third agent which worketh freely as nature worketh of neceſſity, and man partly of will and partly of neceſſity. And that can be nothing elſe, but *Deus liberrimum agens*, even God which worketh freely, that no power is able to withſtand his worke. Therefore I conclude this point with *Job*: Aske the beaſts and they will teach thee, the fowles of the heaven and they will ſhewe it thee: ſpeake to the earth, and will tell thee: the fiſhes of the ſea, Iob 12.

and they ſhall declare unto thee: who is ignorant of all theſe, but the hand of the Lord hath made all theſe?

Secondly, to leave the workmanſhip of the whole world, and to come to man alone which is but one little part of the ſame. If man goe no farther then himſelfe, he ſhall ſee God moſt lively in himſelfe three manner of wayes: Firſt in his conſcience and underſtanding, Secondly in his naturall inclination he hath to religion. Thirdly in the excellency of the worke-manſhip both of his body and his ſoule. Concerning the firſt: I ſay there is in every man at ſome time or other an inward feeling of his conſcience, which will he nill he, maketh him to confeſſe there is a God. For, ſuppoſe a man for his wickedneſſe to be a monſter of men, a very ſlaunder and reproch to mankind, as *Nero* was that ſlew his mother, his Maſter and himſelfe: when he hath committed any haynous crime, he doth in his conſcience ſee that God doth behold it, that God doth purſue him, that God will worke revenge although there

be

be no witneſſe to accuſe him, no humane power above him to execute juſtice upon him. I will not dwell upon many examples, neither will I inſtance in *Adam*, which as ſoone as ever he had eaten the Apple, hid himſelfe from the preſence of God in the thicket: in *Herod* which when he had beheaded *John* the Baptiſt wrongfully, did thinke that he was haunted by *John* the Baptiſt his ghoſt, ſaying of Chriſt: ſurely this is *John* riſen from the dead, nor in *Cain* which but intending to murther his brother, watched a time when he was in the field out of the ſight of his parents. I will not alleadge the authority of the Prophet which ſaith: *Impius fugit, nemine perſequente*. The wicked man flyeth when no man purſueth him: And of the Apoſtle which ſaith, The Gentils which have not the law written (meaning the Bible) yet have by nature the effect of the law of God written in their hearts, their conſcience bearing witneſſe, and their thoughts accuſing or excuſing one another, becauſe they thinke the Bible to be a

Gen. 3.

Math: 14.

Gen. 4.

Prov. 28.

Rom. 2.

partiall

partiall judge, and no way competent betweene them and us, and therefore I will alledge one or two examples out of indifferent Authors tending to the same purpose. *Tully* pleading for a man which was accused as a Paracide, or one which had murthered his owne father, alleageth this as an especiall proofe of his innocency, that in the whole course of his behaviour after his father was slaine, nothing could be observed in him which did savour of a troubled conscience. And for the better cleering of *Sextus Roscius* whose cause was then in hand, he alleageth a former example of a father and his sonne, which in their travayle tooke up their lodging, and after supper lay together in one bed: the morrow after, the master of the house comming by chance into the chamber, found the father strangled in his bed, and the sonne sleeping by his side: when the matter was examined by the Judges, the sonne was acquitted by the equity of the law as a man innocent, because it was then held and by them so adjudged to be a

Oratione pro S Roscio Amerino.

matter

matter impoſſible, that he ſhould in ſo ſhort a time have ſlept, if ſo be that he had committed murther. A man ſaith *Tully*, which hath ſlayne his father, ſhall feele a thouſand vexations and furies of hell tormenting his conſcience, according to that ſaying of the Wiſe man: a good conſcience is a continuall feaſt, but *non eſt pax impiis*, no inward peace, no quietnes of conſcience with ſuch men as are notoriouſly wicked. A man I ſay that hath committed any crying ſinne, ſhall betray himſelfe by the working of his owne conſcience, it will not ſuffer him to take his bodily reſt, it will alter his very face and countenance, as the Poet ſaith: Prov. 15. Eſay 57.

Heu quam difficile eſt crimen non prodere vultu? Ovidii metamorpho.

Oh how hard a thing is it for a man to keep his countenance, and not to bluſh which hath committed an offence? The Lord ſaid to *Cain* after he had committed murther: Why is thy countenance caſt downe? ſuch a man feareth the wagging of every leafe, & the flying of every bird. An obnoxious man watching, is like to a phrenſie Gen. 4.

man

man ſleeping, for the one reſteth not ſleeping, and the other reſteth not waking, he cannot ſit ſtill, he cannot lye ſtill, he cannot ſtand ſtill, nor abide long in any place. *Caligula* the Tyrant was afraid of every blaſt. *Nero* when he had maſſacred the Chriſtians, put Saint *Paul* to the ſword, Saint *Peter* to the gibbet, was ſo terrified by apparitions, as he thought of Saint *Paul* and Saint *Peter*, which appeared at his bed ſide in a dreame: and after he had put his mother *Agrippina* to death, he was ſo terrified in his conſcience, that he knew not where to beſtow himſelfe, at the end for very griefe of mind he ran into a privy, and there ſtabbed himſelfe.

Sueton. in *Caligul. c.* 15.

Dio in Nerone.

That I may come to religion. *Tully* ſaith: *Sunt qui negant Deos procreationem habere rerum humanarum, quorum ſententia falſa eſt, quoniam ſic omnis religio inanis eſſet.* Religion ſheweth there is a God, for if there were no God, then could there be no religion. But every mans ſoule naturally hath ſometimes a feeling of religion, although he deſpiſe God

De natura Deorum, l. 1.

and

and religion never ſo much. This appeareth by the very heathens themſelves, which, be they never ſo rude and barbarous, and deprived of the knowledge of God, yet doe make unto themſelves Idols even of their owne accord, as Maſter *Calvin* very well obſerveth: *Dei conceptionis apud Ethnicos*, ſaith he, *idololatria ſatis eſt argumenti, quum lapidem potius quam nullum deum colant*, that mans owne conceit doth naturally lead him to know there is a God, the very idolatry of the heathens is a ſufficient proofe, which choſe rather to worſhip a ſtone, then no God at all. And as *Statius* ſaith, *Primus in orbe Deos fecit timor*, as ſoone as men be in danger and extremity, be they never ſo ungodly, yet they erect Altars, carve Images, fly to them for ſuccour, ſhewing that in their owne naturall judgement which they have by the light and inſtinct of nature, there is one higher then themſelves, one whoſe power is above the power of man to whom they ought to fly unto for help and delivery out of trouble, and who is that but God? Nay, witneſſe *Inſtitut. l. 1.*

nesse in this point the Atheists themselves that there is a God, for in their extremity of griefe they cry out, ô God. It is an old and true Proverb: *Qui nescit orare, transeat mare*, if a man know not how to serve God, let him sayle upon the Sea, and it will make him to serve God. When the Lord sent a great wind that the ship was like to be rent, the Mariners were afraid, and every one cryed unto his God, they sayd unto *Jonas*: Thou sleeper arise, and call upon thy God, if so be that God will thinke upon us that we perish not, and (as the Text saith) *Then the men feared the Lord exceedingly, and offered Sacrifices unto him, and made vowes.* And for this cause, namely, that men by the instinct of nature do incline to religion, and a man is as much distinguished from a beast by his feeling of religion as by his reasonable soule; After the flood, *Mercurius Trismegistus* and *Menna* prescribed lawes & rules of religion to the Ægyptians, *Melissus* to the Cratians, *Janus* to the Latines, *Numa Pompilius* to the Romanes, *Orpheus* and *Cadmus* to the Grecians,

Ionæ 1.

Grecians, as well as *Moſes* and *Aaron* to the Hebrews, the difference onely this, that the Hebrews were in the right way, all the reſt in the wrong. But yet all nations beſides had their Prieſts, their Altars, their Gods, their rules and principles of the religion which they profeſſed; which is an argument, that by nature they knew there was a God.

And that I may deſcend unto the worke-manſhip of man to ſhew that there is a God, It is truely ſaid, that *hominis fabricatio eſt innumeris Dei teſtimoniis ornata*, the very worke-manſhip of man himſelfe doth abundantly witneſſe that there is a God. Let us therefore firſt of all looke into the ſoule of man, and afterward into the ſtate of his body. There is in it not onely an infinite capacity, in ſo much that the more it knoweth, the more it is able to learne. It is able to conceive not onely the whole world, but alſo two worlds, yea, infinite worlds, It is of infinite deſire, which is never ſatisfied. I will not ſpeake of *Daniel*, which was called, *vir multorum deſideriorum*, a man Prov. 27. Dan. 9.

man of many deſires, not of *Moſes* Exod. 33. which in this tranſitory life deſired to ſee the very face of God, but of *Alexander* the great, which when he thought he had ſubdued the whole world, yet was not therewith contented, but affected more worlds: and hearing a Philoſopher ſay there were infinite worlds, wept for griefe to thinke how great a labour it ſhould be for him to ſubdue them all, as if he had hoped to conquer all. Mans appetite is never ſatisfied: give him a City, he deſireth a Kingdome: give him a Kingdome, he affecteth an Empire: give him an Empire, he deſireth a world. If he could be made Lord of the whole world, and knew that beſides that there were no more, yet would he not reſt there, but deſire ſomewhat which is greater then the world. And what can that be but onely God? So then, foraſmuch as man is not ſatisfied with knowledge and contemplation, but laboureth to know more (that ſtill *Ariſtotles* propoſition ſhall be verified in him: *Omnes homines naturaliter ſcire deſiderant*, all men naturally are deſirous of know-

Metaphy. l. 1. c. 1.

knowledge) neither yet with poſſeſſion, but deſireth to have more: what can that be but *Dei Majeſtas in mente & voluntate tanquam in ſpeculis reflexa at unta*, even the Majeſty of God in mans mind and in his will as it were in two glaſſes ſeene, and reflected backe againe? Againe, foraſmuch as the proper object of the mind is truth as *Tully* writeth, but the mind of man is infinite, as I have declared, the object muſt be correſpondent unto the mind, therefore truth muſt be infinite, and there muſt be no end of the knowledge and apprehenſion of truth. And foraſmuch as that truth which is in creatures dependeth upon uncertainties, therefore there is ſome other truth which is immutable and moſt certain, and that is God. Alſo the ſubſtance of mans ſoule hath not his originall or beginning from any materiall thing becauſe it is not of ſeed, as in due courſe I will prove unto you, neither yet is it mortall, as I will ſhew when I come to ſpeake of the ſoule, Therefore it is not of any naturall cauſe, but is the effect of ſuch a cauſe

Officiorum, li. 1.

cauſe as is ſupernaturall, and metaphyſicall, and that is God.

But to leave the ſoule of man, and come to his body. *Mercurius Triſmegiſtus* writeth of it in this ſort: *Si vis opificem etiam per mortalia intueri, cogita ô fili, hominis in utero fabricam, & opificis exacta artificium, expende, & quiſnam artifex pulchram hanc & divinam hominis imaginem condat, quiſnum ſit qui oculos circumſcribat, nares & aures perforaverit, os aperuerit, nervos extenderit & colligaverit, venas in canales efforaverit, oſſa induraverit, carni cutem circumduderit, digitos & articulos diſtinxerit, pedibus baſim dilataverit, ſplenem extenderit, poros cavaverit, hepar latum fecerit, pulmonem perforaverit, ventrem capacem fecerit, honorabilia palam figuraverit, turpia abſconderit? vide quot artes in una materia, quis hac omnia fecit? qua mater? quis pater? niſi ſolus immanifeſtus Deus?* If thou (ô man) wilt ſee the invisible worke-man, doe but thinke upon man how hee is framed in the wombe: who made his eyes round, his eares and noſtrils hollow,

Ad filium Tatium.

low, his mouth open? who ſtretched out his ſinewes, hardned his bones, skinned his fleſh, parted his fingers? who made the paſſage from his veynes? who widened the bottomes of his feet, dilated his ſpleene, who opened his pores and his lunges, dilated his liver, made his belly of ſuch capacity, his honeſt parts to be open, and his ſecret parts to be hidden? who did all theſe things but onely the inviſible God?

A third reaſon to prove there is a God, is the generall conſent, not only of the learned men of the world, but alſo of the world it ſelfe. And why ſhould any few wicked men thinke themſelves wiſer then the world? The denyers of the Godhead have beene theſe men of name: *Diagoras, Theodotus, Cyrenaus, Euemarus, Tegeates, Callimachus, Podicus, Caius, Plinius, Lucianus, Lucretius, Doletus, Epicurus:* ſome of them denying that there was a God, others that hee tooke the care of governing and guiding the world, and beſides theſe very few. But as for the famous and learned Philoſophers of

of the world, they confessed there was a God. *Empedocles* said: *Deus est cujus centrum est ubique, circumferentia autem nusquam*, God his center is every where, his circumference no where. *Socrates* called him *Magnũ Judicem*, the great Judge, as *Tully* witnesseth: *Plato* acknowledged him in all his workes. *Aristotle* the greatest of all which indeed was equivalent to all the Philosophers; I may justly say, there is almost no leafe in his works, but in it he inserteth the name of God (even as almost no page of the Bible, but in it is understood the name of Christ) who is called by him; *Prima causa, causa causarum, ens entium, primus motor, author omnium, lux aterna, simplicissimus actus, conditor mundi, infinitus, immensus, ineffabilis Deus*, The first cause, the cause of causes, the essence of all things, of whom all things have their being, the first mover, the author of all things, the eternall light, most pure act, maker of the world, infinite, unmeasurable, unspeakeable God. *Aristotle* when he lived, was accused by *Hiero* the Priest, because, *Contra patrios*

Cicero *in som. Scip.* *Physico l. 7. c. 2. & 10.*

Phys. l. 8. c. 6. de cælo, li. 1. c. 9. l. 2. c. 3. Metaphy. l. 11. c. 7.

Laertius *de vitis* Aristot.

patrios mores & ritus multitudine deorum unum solum & verum Deum agnovit, Contrary to the religion of his Country where many Gods were worshipped, he acknowledged but one onely true God. And when he dyed, the last words which he spake were these; *Ens entium miserere mei*, God have mercy upon me. The like was acknowledged by *Mercurius Trismegistus. Quid Deus? immutabile bonum. Mundus factus est propter hominem, & homo propter Deum.* What is God? an immutable goodnesse, the world was made for man, and man for God. *Ego fili, & humanitatis gratia, & erga Deum pietatis hæc scribo.* I write this tract (my sonne) in regard of my love towards man, and my duty towards God. *Illud verò ex mente lucidum verbum filius Dei*, That same pure word which is borne of God is the Sonne of God. *Natura divina principium entium*, The Divine nature is the beginning of all things. *Deus & pater, & bonum eandem habent naturam: quid est Deus, pater, & bonum, quam omnium esse?* God the Father, and goodnesse, have the

De pietate & philosophia.

Pæmander Sermo. fac.

Cl. vis:

the same nature, what is God, the Father, and Goodnesse, but the very essence, and being of all things? Here is a manifest acknowledgment of the Trinity. To leave particular men, what answer the Atheists to the judgement of the world? the consent of Nations? *Tully* draweth his argument in this manner: *Deos esse non est dubitandum, quoniam eorum notitiam omnium animis ipsa impressit natura*, that there is a God, it is without question, because all nations doe acknowledge and confesse him by the instinct of nature. But in another place saith he: *Omnium consensus vox naturæ est*, the consent of all men is the voyce of nature it selfe. I have shewed how all Nations imbrace some religion or other, have their Altars, their Priests, their Gods: as the Hebrews from *Moses*, so the Ægyptians from *Mercury*, the Cretians from *Milissus*, the Latines from *Janus*, the Romans from *Numa*, the Greekes from *Orpheus* and *Cadmus*, and all Nations from one or other. St. *Augustin* saith, concerning miracles: *Non nunc necessaria sunt, ut olim, miracula,*

De natura Deorum, lib. 1.

Tuscul. quæst. l. 1.

racula, tum facta erant necessaria priusquam crederet mundus: ad hoc ut crederet mundus, quisquis animus adhuc, ut credat prodigia requirit, magnum est ipse prodigium, qui mundo credente, non credit. Now miracles are not so necessary as in times past they were, before they were necessary, that so the world might beleeve, but now he is a miracle his selfe that will not beleeve, because the world beleeveth. But say I, as he is a wonder that will not beleeve that which the world beleeveth: so he is a monster which will not confesse that which the world confesseth. Civitatis Dei, l. 22. cap. 8.

A fourth argument to prove there is a God, is the great multitude of miracles which have beene manifested to the world, even such things as are far above the strength of nature, and therefore needs must proceed from some higher and supernaturall cause, and who is that metaphysicall cause, but even *Natura naturans*, God himselfe? For example, slightly to passe over so many earthquakes which have overthrowne whole Cities, as *Eutropius* sheweth, how the yeare after Saint *Pauls* death, the City of Colos-

sus was swallowed up for despising Saint *Pauls* doctrine. They are not unacquainted with the Historiographers which shew how by an earthquake the Iland of *Sicily* was made an Iland being before one maine continent with *Italy*, how *Europe* and *Africa* were parted when *Spaine* was divided from *Barbary* which before were one Land? And that I may speake that which mine eyes have seene, *Vienna* the chiefe City of *Austria* is now more subject to earthquakes then other places in the world besides, in so much that there is scarce one house in the City which hath not one rent or other in the stone wall, which came onely by earthquakes. And because that place hath been more subject to earthquaks then other places, one of the Bishops of that Sea heretofore devised a certaine prayer continually to be said in the Churches of *Vienna* to this effect, that God would defend that City from earthquakes. Let the Atheist satisfie me by a naturall reason concerning this point, else let him confesse that there is a

Vide Carcaum de meteoris.

Charion in his Chronicles.

supernaturall cause, which if they doe, that is God. What can they say to so many strange Eclipses, to so many prodigious raines? as when it rayned blood, flesh, stones, coles of fire, of which they may read at large in *Livy*, *Plutarch*, and other authours? what say they to so many Comets appearing in the ayre, after which still doe insue the death of so many Princes, as namely the Comet which appeared in the yeare 1506, after which insued the death of *Philip* King of *Spaine*, sonne and heyre to *Maximilian* the Emperour, *Philip* Prince Elector of *Rhene*, *Albert* Duke of *Bavaria*, Pope *Iuly* the second, *John* King of *Suecia* and *Norwegia*, *Lewis* King of *France*, *Maximilian* the Emperour, the Bishop of *Spire*, the Archbishops of *Colen* and *Magdeburg*, the Venetian warres, the warres betweene the Turke and the Persian, the King of *Denmarke* *Christian* driven out of his Kingdome, *Hungary* invaded, and *Rhodes* taken by the Turke, *Lewis* King of *Hungary* slayne, who can give a natural reason of this, and many other like

Plutarch. in vita Fabii. *Livius l. 4. decad 3. & li. 3. dec. 1.*

unto this? But I will ſtand eſpecially upon two things which have troubled the wiſe men of the world, let the Atheiſts yeeld naturall reaſons how theſe things could be, elſe let them confeſſe there is a God which is above nature. Mat. 2. Firſt the Starre which appeared at the birth of our Saviour, being neither a fixed Starre, nor yet a Planet, for it was nothing like unto either of them, if we doe reſpect the motion of it, the place where, and the time when it appeared, and the uſe whereunto it ſerved: For, it neither moved as the fixed ſtarres from the Eaſt to the Weſt, nor as the Planets from the Weſt to the Eaſt, but from the Eaſt to the South, the like never heard of before nor ſince. When the Sunne ſhined it alſo ſhone, when the wiſe men came to *Paleſtina* it went before them, when they came to *Jeruſalem* it vaniſhed away, when they went to *Bethleem* it went before them againe, as if it were a creature indued with reaſon and underſtanding, it ſhewed the very houſe where the Child did lye, where as a naturall ſtarre, by reaſon of the great

diſtance

diſtance betweene heaven and earth, could not diſcover unto them the place and ſcittuation of a great City, much leſſe of a ſmall houſe: when they went forward, it went forward, when they ſtood ſtill, it ſtood ſtill: And as Saint *Auguſtine* ſaith; *Quid erat illa ſtella niſi magnifica lingua cœli, quæ nec unquam antea inter ſidera apparuit, nec poſtea demonſtranda permanſit? quid erat niſi magnifica lingua cœli, quæ gloriam Dei narraret, quæ inuſitatum Virginis partum inuſitato fulgore clamaret, cui non poſtea apparenti Evangelium toto Orbe ſuccederet?* What ſtarre was that which was never ſeene before nor ſince, but the wonderfull voyce of heaven which ſhould declare the glory of God, and publiſh to the world, the unuſuall Childbearing of a Virgin, by an unuſuall brightneſſe, which ſhould never afterward appeare againe, but in ſteed of it ſhould be the glorious Goſpell of Jeſus Chriſt? If you aske me what prooſe I have beſides the Goſpell that ever there appeared ſuch a ſtarre:

witnesse *Ignatius* which saw our Saviour in the flesh, *Prudentius* the Poet, *Macrobius* a professed enemy to Christian religion, which testifieth the same. And it is not unworthy of observation, that not the Maniches, not *Celsus*, not *Porphyry*, not *Julian* in all their cavels against the story of the Gospell, did no way so much as in a word take exception against this story of the starre, that might elevate or extenuate the truth thereof. And therefore concerning this, I may say with *Ignatius*, *Hinc evanuit mundi sapientia, præstigiæ factæ sunt nugæ, magia risus, omnes ritus malitiæ aboliti, ignorantiæ caligo fugata, quum Deus & homo apparuit, & homo ut Deus operabatur.* In this the wisedome of the world was proved to be but folly, the wise in their wisedome it proved but a toy, their magick ridiculous, all their superstitious rites were abolished, the clowds of ignorance dispersed, when God appeared to the world as a man, and man as if he were God. And secondly, what naturall cause can they alleadge of that great Eclipse of the

Ignatius ad Ephes. l. 2. Saturnal.

ad Ephes.

the Sunne, which contrary to nature lasted from the sixth houre to the ninth, and darkened the face of the whole earth? For first of all the Astrologers knew well that all Eclipses of the Sunne which have been from the beginning of the world, (that onely excepted) have beene according to the rules of Arte and the nature of an Eclipse, which *Johannes de Sacrobusto* defineth in this manner: *Est interpositio Lunæ inter aspectum nostrum & Solare corpus*, An interposition of the Moone betweene the body of the Sunne and our sight, which, as he saith, cannot be, but *quum Luna fuerit in capite vel cauda Draconis, vel prope, vel infra metas supradictas, & in conjunctione cum Sole.* When the Moone is in the head or tayle of the Dragon, or thereabouts, and in conjunction with the Sunne. And forasmuch therefore as the Eclipse of the Sunne which was at the time of the Passion of our Saviour Christ, was when it was *pleniluniu̇m*, a full Moone, not *conjunctio sive noviluniu̇m*, not a conjunction of the Sunne with the Moone, or Math: 26. Sacrobosco Libello de Sphæra.

new Moon he concludeth that it was no naturall Eclipse, but cleane contrary to the rules of Astronomy and the course of nature. Againe, he sheweth that when the Sun is Eclipsed, all the earth is not darkened, but one Climat, because of the difference of the aspects in divers Climats, but this Eclipse darkened the whole earth, therefore it was supernaturall, and to the astonishment of the world, insomuch that *Dionysius* the Areopagite at the very time of the Eclipse, beholding of it, cryed out on a suddaine: *Aut Deus naturæ patitur, aut mundi machina dissolvitur.* Either the God of nature doth this day suffer, or the frame of the world shall be dissolved. Againe, darkenesse continued for the space of three houres, which could not be, if it had bin a naturall Eclipse, therefore it was supernaturall, and of it saith Saint *Chrysostome*: *Non poterat ferre creatura injuriam creatoris, unde Sol detraxit radios suos, ne videret impiorum facinora.* The creature could not with patience endure the wrong done to the Creator, and therefore the Sunne

Sermone de passione.

with-

withdrew his beames because he would not behold so wicked a fact, as that the Lord of glory should so ungraciously be put to death. But the Atheists will aske me, how I can make proofe by any saving the Evangelist, that there was ever such an Eclipse? I answer, that forasmuch as at that time when the Eclipse was, darkenesse was not onely in *Judea* but through all the whole world, and therefore at that time not onely *Dionysius* the Areopagite, but also the inhabitants of the whole earth could witnesse, as Saint *Origen* answered. But least they should thinke we are utterly voyd of the testimony of heathen writers: *Origen disputing* against *Celsus* the Epicure, an enemy to Christian faith proueth it unto him, not by the testimony of the Gospell, but of *Phlegon* a famous Chronicler, servant to *Adrian* the Emperour, as *Suidas* reciteth *Phlegons* words, *Phlegon* his selfe did give his owne judgement of this Eclipse, that it was prodigious. And *Tertullian* disputing with the Gentiles, proveth the same Eclipse out of their

Contra Celsum l. 2.

Vide de eâ Pustus apud Suidam.

Apologiâ adversus gentes.

owne Writers, ſaying: *Et eum mundi caſum relatum in archivis veſtris habetis.* Yee have the very ſame occurrent regiſtred in your owne records.

A fift reaſon to prove there is a God, is the variety of puniſhments which have beene inflicted upon the Atheiſts from time to time which have denyed God: *Holophernes* which being ſo great a warriour, beheaded in the middle of his owne Campe by a ſilly woman, *Lucian* devoured with dogges, *Julian* the Apoſtata ſtrooken dead with a dart from heaven, *Arrius* who dyed with his belly breaking, and his bowels guſhing out as he ſate upon the privy, *Olympius* waſhing himſelfe in a bath, and blaſpheming the Trinity, while many men looked upon him, was conſumed ſuddenly with three fiery darts, the points of all three meeting in one. Let the Atheiſts ſhew how theſe things could otherwiſe be done, but by the extraordinary hand of Almighty God, or elſe if they cannot, let them confeſſe the God which did theſe things.

Iudith 11. *Theodo. hiſt. Sabel. ene. 8. l. 2. c. 11. l. 3. c. 23. Fulgentius, l. 7. 26.*

A

mir. A sixt reason to prove there is a God, is the confession of the devils themselves. For what one devill confesseth, is the confession of them all, for *Regnum divisum non potest stare*, the kingdome of Satan being divided within it selfe cannot stand. Neither will I for confirmation hereof alledge the authority of Saint *James* which saith, *They beleeve and tremble*, of Saint *Luke* which writeth of the devils confession saying: *Christ I know*: and *Paul* I know: of Saint *Marke*, where the devill saith to our Saviour: *I know thee, that thou art even that holy one of God*, neither how *Moses* his rod devoured the Serpents which was made by the Sorcerers of *Ægypt*, how they could not make lyce, because their power was restrained by an higher power, the finger of God, how *Dagon* fell downe before the Arke of God, and could not stand in the Chappell where it stood: because they shall not say I am partiall. But what answer can they make to the generall silence of all Oracles, that so many Oracles speaking before the time of

Mat. Iac. 2. Act. 19. Mar. 1. Exod. 7. Exod. 8. 1 Sam.

Vide Cicero. nem li. 2. de divinat.

our

our Saviour Christ, all were by him put to silence? What answer can they make to that famous story of the Oracle of *Apollo* at *Delphos*, which when *Augustus* the Emperour offered sacrifice unto him, to know the reason of that unwonted silence unheard of in former times, gave this for the last answer, as being never to speake againe.

Arnobius adversus Gentil. l. 3. Sueton. in Octav. c 94 c. 70. c. 29. Nicephor. Hist. l. 1. ca. 17. Suidas.

Me puer Hebræus, *divos Deus ipse gubernans*
Cedere sede jubet, tristémque redire sub orcum
Aris ergo dehinc tacitus abcedito nostris.

An *Hebrew* Childe, his selfe a God,
which other Gods doth quell,
Bids me be silent, leave my seate, and
get me downe to hell:
From this same place depart
therefore:
This Oracle will speake no
more.

Which answer being given, *Augustus* erected an Altar in the Capitol

of

of *Rome*, with this inscription ingraven upon it: ARA PRIMOGENITI DEI. The Altar of the first begotten Sonne of God. Seeing therefore the devils have confessed God the Father, & his Son Christ, such men as will not confesse the same, are in that point worse then devils.

Last of all, it standeth with good reason that it should be the safest opinion for the Atheists to hold that there is a God. For if so be that there were no God, there could come no hurt unto them for thinking so, because all men besides themselves holding the same, there were none that would punish them for their opinion. But if so be that there be a God (as I have proved unto them that there is) surely one day he will torment them in hell fire for their contempt, because they would not beleeve in him, and confesse his name. Therefore I conclude with the Apostle: *Corde creditur ad iustitiam, ore fit confessio ad salutem.* Let the heart beleeve to righteousnes, and the tongue confesse unto salvation. Rom 10.

At the name of Jesus let every knee bow, both of things in heaven, and Phil. 2.

things

things in earth, and things under the earth, and let every tongue confesse, that Jesus Christ is the Lord, unto the glory of God the Father. Amen.

Chapter V.

What God is.

In Marcum hom. 14.

Saint *Chrysostome* saith: *Ego omne quod intelligo, sine Christo, & Spiritu sancto, & Patre, nolo intelligere, nisi enim intellexero in Trinitate qua me servabit, mihi dulce esse non potest quod intelligo.* I can understand no other God, when I heare the name of God mentioned, but the Father, the Sonne and the holy-Ghost. For unlesse I understand it to be meant by the holy and undivided Trinity, whereby I am saved, my understanding shall content me nothing. So then, according to Saint *Augustine*, God is a divine nature, consisting of three persons, the Father, the Sonne, the holy-Ghost, God, the Lord, the Comforter; He which begetteth, which is begotten, he which re-

Medital. cap. 31.

regenerateth and new begetteth, Of one all things, in one all things, By one all things, From whence, By whom, and in whom are all things, Life which liveth, Life of him which liveth, the quickner of all things which are living, One of himſelfe, One of another, One of them both. The principles of humane arts and liberall ſciences are by themſelves *autopiſta* not to be proved by the ſame arts. An Arithmetician cannot prove by Arithmeticke that *Omnis numerus eſt par aut impar*, every number is even or odde. The Muſician cannot prove by his owne Art that two crotchets makes a quaver, becauſe theſe be principles of Arithmeticke and Muſicke. All principles, as *Ariſtotle* teacheth in his Demonſtrations, if they be demonſtrated, muſt be demonſtrated by the Metaphyſicks which are of an higher nature, but that the principles of the Metaphyſicks cannot be demonſtrated becauſe there is no higher ſcience. But for as much as Divinity is the higheſt, it is enough for us to beleeve the principles thereof without farther

Poſter. l. 1. cap. 3.

ther searching, and happy is the man which seeth not the reason how they should be so, and yet beleeveth that they are so. No man hath seene God
Iohn 3. at any time, because he is invisible. *Tully* saith: *Vti oculus, ita anima, reliqua videns seipsum non videt*, The eye seeth not himselfe, and the soule understandeth other things better then it selfe. And that this
Tuscul. quæst. l. 1. saying, *Nosce teipsum*, know thy selfe, is meant in regard of the soule of man, because it is so hard to conceive what it is. But if so be that an eye cannot see it selfe, no marvell though it have not seene God, if a man cannot fully understand himselfe, how should he so perfectly conceive and define
Rom. 9. what God is, which is so infinitely above himselfe? That which is finite to him which is infinite, the creature the Creator, the pipkin the pipkin Maker, he which is made of vile clay him that hath made all things of nothing? But
Exod 33. as *Moses* when he was a mortall and sinfull man, was notable to behold the glory of God, and therefore saw but his backe parts only as he passed by: So let us which have but shallow

braines

brains to far demonstrate faith by reason, as faith may be discerned by reason.

The Philosophers, as Saint *Augustin* saith, seeking after the nature of God, found that he could not be a body; and therefore concluded that he was farre more excellent then all bodies; and therefore a Spirit, that he could not be subject to change, and therefore that he was above all bodies and soules which are subject to alteration: that all mutable things have their beginning from that which is without all shadow of change or mutability; and that he which is not thus subject is simply of himselfe depending of nothing, but all other things have their dependance on him. *Magister sentent. l. 1. dist. 3.*

Againe, they considered that all substances are other bodies or spirits, and that a spirit is more excellent then a body, but that to be most excellent which hath made both the body and the spirit. They considered likewise, that the shape of the body is discerned by the outward senses, and the spirit is perceived by the understanding, but that which is onely understood is better

then

then that which is ſeene, and that there was ſomething more excellent then both theſe, and by ſo many wayes God is knowne. Therefore, for as much as God is one ſimple eſſence, not compounded of any parts, not conſiſting of any accidents, and yet ſubſiſting: and the Apoſtle ſpeaketh of him in the plurall number,

Rom. 1. ſaying: the inviſible things of him are ſeene by the creation of the world: becauſe the truth of God is knowne and perceived by many meanes, through the things which he hath made: by the continuance of his creatures is underſtood his eternity, by the greatneſſe of them his omnipotency, by the excellent order whereby he hath diſpoſed them, his wiſdom, by his government and preſervation of them in that comely and decent order, his goodneſſe, and all theſe things doe belong to the unity of his ſubſtance.

Therefore not to ſpeake of the authority of the holy Bible, whereat the Baptiſme of our Saviour, the bleſſed Trinity did ſenſibly appeare, the Father in a voyce, the Sonne in a man

a man, the holy-Ghost in a Dove, Mat. 3.
how in the beginning the Father made, the Sonne spake, and the holy-Ghost mooved upon the waters, *Bara elohim creavit, dii, seu Deus* Gen. 1.
Trinus, a verbe of the singular number is joyned to a nominative case of the plurall to shew that these three are one, how when three Angels came to *Abraham* his house, he Gen. 18.
prostrated himselfe to them as unto God, which could not be without the crime of idolatry, unlesse they Esay 6.
had beene God: how sometimes he spake to them in the plurall number as unto three persons, and sometimes in the singular as unto one God; how the Angels cry in heaven. Holy, holy, holy, Lord God of Sabboth, three times holy and once Lord, to shew that there were three persons and one God. But if I come onely to shew the backe parts of God, so farre as by earthly comparisons he may be made manifest unto sinfull man: the Atheist doth aske how it can stand with sense and reason that three should be one, and one should be three?

First

First let the Atheist take example by *Olimpius* the *Arrian*, which washing himselfe in the Bath contemptuously asked how this might be? but was suddenly destroyed by three firy darts sent from heaven, and the points of these three joyning all in one, to others teach by his example, how it is necessary to beleeve, but no way safe to make a doubt of the principles of Divinity, and to call into question such deep mysteries of our faith, and yet to shew that three might be one, and one three.

Sabellius Ænead. 8. l. c. 11.

Secondly, the number of three are one number, and yet three unities in Arithmetick, a triangle is three angles and one figure in Geometry, three gimbales compacted together are one ring, and yet three, as they be dis-joyned, and concerning these things no doubt is made. So you see by familiar examples how one may be three, and these three notwithstanding one.

Thirdly, in the Sunne which shineth in the firmament, there are the body of the Sunne, the brightnesse which proceedeth from the

the body, and the heate which proceedeth from them both. So in the Trinity, there is the Father from whom all things are, the Sonne which is the brightneſſe of his Fathers glory, and ingraven forme of his perſon, and the holy-Ghoſt, which is the heate and love of them both. Heb. 1.

Fourthly, in the fire there are light, flame, and heate, the fire cannot be divided, neither can the Trinity. *Peter Lomb. diſt. 3.*

Fiftly, there are three powers and faculties of the ſoule of man, the Memory, the Underſtanding, and Will, theſe three are ſeverall faculties, yet the ſoule is one. All theſe three doe comprehend one another. For man remembeth that he hath Memory, Will and Underſtanding. The Underſtanding likewiſe comprehendeth all three, for man underſtandeth that he hath Underſtanding, Will and Memory. The Will comprehendeth all three, for man is willing that he ſhall will, and underſtand, and remember. So the Father comprehendeth himſelfe, the Sonne and the holy-Ghoſt, the Son comprehendeth himſelfe, the Father and the holy-Ghoſt, the holy- *Aug. de Trinitate, li. 4.*

Ghoſt

Ghost comprehendeth himselfe, the Father and the Sonne.

Sixtly, that which understandeth, and that which is understood, are all one, when the mind reflected upon it selfe, understandeth it selfe. So, God the Father from everlasting understanding himselfe begat his Sonne coeternall with himselfe: as a unity is not of any other, but of it selfe, and yet begetteth a unity of it selfe: so God the Father which is of none, yet understanding of himselfe, *alterum se, non aliud generat*, begetteth of himselfe another, not in nature, but in person from himselfe, which yet is all one with himselfe. Againe, that which understandeth and is understood is all one with that which is beloved, when the understanding doth love it selfe, and then it is one and the selfe same thing which loveth, and is beloved, and there is the holy-Ghost, all one with the Father and the Sonne. And so as it were in the glasse of nature, is represented a lively image of that essentiall love and understanding by which the Father, the Sonne, and the holy-Ghost doe

doe love and underſtand each other from all eternity.

Laſt of all, in every thing which is made and framed by the art of man, there be neceſſarily three things, and yet theſe three make one, matter, ſhape, and order: by the matter is repreſented the Father, by the ſhape the Sonne, which is the Image of his Father, by the order the holy Ghoſt, which ordereth and diſpoſeth all things.

I conclude with Saint *Auguſtin*: *Te Patrem ingenitum, te Filium unigenitum, te Spiritum paracletum ab utriſque procedentem, colimus & veneramur*, We praiſe and worſhip thee O God the Father unbegotten, the Sonne onely begotten, the holy Spirit the comforter proceeding from them both.

CHAP.

CHAPTER VI.

That there is but one God.

Psal. 50. DAvid saith, that the God of Gods even the Lord hath spoken, and called the earth even from the rising of the Sunne to the going downe thereof. In which words notwithstanding, he doth not intimate that there be many Gods, but one, for he called the other Gods so, by a figure called *Ironia*, Gen. 3. or *Sarcasmus*, as God did by *Adam* when he said: Behold *Adam* is like one of us, when he meant nothing lesse. Such Gods are but creatures, as I have shewed, and by nature they are not Gods. Such Gods were the Idols of the nations, of which Saint Ephes. 2. *Paul* saith: they turned the truth of Rom. 1. God into a lye, and worshipped the creature for the Creatour. Such Gods were *Dagon*, *Rempham*, *Ashtaroth*, the Gods of the *Philistims*, *Moabites*, *Sidonians*. But even as *Aarons* rod Exod. 7. devoured the Serpents of the sorcerers, so the God of the *Philistines Dagon* fell

fell downe before the Arke of the Covenant where the true God was preſent, to ſhew that ſuch Gods were but counterfeite Gods, and vaine like to them which put their truſt in them. Of ſuch Gods ſaith Saint *Auguſtin*: *Nec ideo Troia periit quia Minervam perdidit, quid enim ipſa prius Minerva perdidit, ut periret? an forte, cuſtodes ſuos? hoc ſane verum eſt, quippe illis cæſis potuit auferri, neque homines a ſimulachro, at ſimulachrum ab hominibus ſervabatur. Quo modo ergo celebratur ut patriam cuſtodiret & cives, qua ſuos non potuit cuſtodire cuſtodes?* Troy was not therefore overthrowne, becauſe it loſt the Idoll of the Goddes *Minerva*, but tell I pray you what the Idoll did loſe, firſt, that it ſelfe ſhould be alſo loſt? you will ſay ſhe loſt her keepers, and ye ſay the truth, for when the keepers of her Temple were ſlaine, it was no maſtery to ſteale the Goddes away, for it was not the idoll that kept the man, but the man did keep the Idoll. How abſurd a thing therfore was it to worſhip ſuch a Goddes as a defendor and keeper of the

1 Sam. 5.

De Civitate Dei, Li. c. 2.

City, which was not able to keepe herselfe, nor the keepers of her Chappell? whereas *Virgil* saith: *Victósque Deos parvúmque nepotem, Ascánium tibi commendat Troia penates: Si autem Virgilius tales Deos, & victus dicit, & ut vel victi quo quo modo evaderent, homini commendatos, quæ dementia est existimare his tutoribus Romam sapienter fuisse commissam, & nisi eos amisissent, non potuisse vastari? Imo, Deos victos tanquam defensores colere, quid aliud est quam non numina bona, sed dæmonia mala? Non Roma periisset si illi periissent, sed illi multo antea periissent, nisi eos Roma servasset.* *Hector* in *Virgil* saith: his God was conquered, and he commendeth them to the tuition of *Æneas*. But what madnesse was it to imagin that *Rome* was wisely committed to the protection of such Gods as were conquered, and had need their selves of mans protection, and that *Rome* could not be sacked so long as those Gods were in safety? Nay, to worship conquered Gods as patrons of the City, is not to serve blessed Gods, but damned devils.

Æneid. l. 2.

Rome

Rome had not beene ſacked ever the ſooner becauſe they were taken, but they had beene taken ſooner, had they not beene kept by the City. The Kingdome of the Jewes, ſaith Saint *Auguſtin*, was founded by one God, and not by a multitude of Gods, and was maintained by that one God ſo long as they ſerved him. That one God multiplyed the people in *Ægypt*, but neither did their women uſe the helpe of *Lucina* in their child-birth, neither did the man uſe the helpe of *Neptune* when they paſſed over the red Sea, neither of the *Nymphes* when they dranke water out of the Rocke, neither of *Mars* when they conquered *Amalec*; but they obtained more at the hands of their owne God, then ever did the Romans at the hands of their multitude of Gods whom they ſerved.

De Civitate Dei, l. 4. cap. 34.

Lactantius propoſeth this queſtion, whether the world is governed by one God or many? Not to ſtand upon his authority becauſe he was a Chriſtian, but to weigh his reaſons, becauſe I diſpute againſt

De falſa religione, l. 1. cap. 3.

Heathens and infidels, which as I shewed in the first Chapter, are also comprehended under the name of Atheists, although they doe not deny God, because they serve, as the Apostle saith, the things which by nature are not Gods. What need saith *Lactantius*, hath the world of many Gods? Unlesse they suppose that one of himselfe is not sufficient to undergoe so great a burden? which needs must be granted, if every God of himselfe be not able without the assistance and help of another. If any of them of himselfe be not Omnipotent, then he is not a God, if he be Omnipotent then he needeth not any partner. If God of himselfe be Omnipotent, there can be but one, for if the Divine power be divided among many Gods, then no one can be Al-sufficient of himselfe, but by how many more they are in number, by so much the weaker they must be in power. He concludeth: *Quid quod summa illa & Divina potestas, ne semel quidem dividi potest, quicquid enim capit divisionem, & interitum necesse est, si autem interitus,*

Gal. 4.

procul

procul eſt a Deo. The Divine power which belongeth unto God cannot be imparted unto many, for whatſoever is capable of diviſion is alſo ſubject to corruption, then the which thing, nothing can be more repugnant to the nature of God. Therefore there is but one God. I ſay therefore with the Apoſtle: Now to the King everlaſting, immortall, inviſible, unto God onely wiſe, be honour and glory for ever and ever. Amen. 1 Tim. 1.

Chapter VII.

That the Bookes of the Bible are the Word of God.

I Made mention before, of the Booke of nature, which might worthily be called Gods booke, becauſe as I ſaid, it was a letter or Epiſtle wherein God did make himſelfe knowne unto mankind, and did inſtruct us ſo farre, as to know and confeſſe that there was a God. But becauſe that knowledge was but bare &

naked and no way sufficient to bring us to salvation, onely it served to make us search and inquire farther, that by inquiring farther we might be saved: there is another booke which is more especially called Gods booke, I meane his holy Bible, wherein we are taught not onely to know God in his visible creatures, but also, in his Sonne Jesus Christ whereby we are saved. And it stood very much with his Divine wisedome so providing for every thing as the severall nature and quality of each creature doth require, to write such a booke for mans instruction in his feare and true worship, because man consisteth of a body as well as of a soule, and conceiveth visible things easier then such things as are onely spirituall and are not seene, and by such things as are subject to his outward senses, man is brought to understand. It pleased him therefore of his great mercy to instruct us by these visible Characters, and written Letters which daily we doe read. And as Saint *Augustin* saith: *De illa Civitate unde peregrinamur, hæ literæ nobis*

In Psa: 90.

nobis venerunt, ipsæ sunt Scripturæ quæ nos hortantur ut bene viuamus. These letters sent unto us from that City the heavenly *Jerusalem* from whence yet we doe wander, and they are the Scriptures which doe exhort us to live well. And I cannot deny, but the writers themselves of these holy bookes, were so immediately instructed from God himselfe which is the fountaine of all heavenly wisedome, that they needed no writings. But yet with us it is otherwise, they are the foundation, we are but the wals which are builded upon that foundation, we (saith the Apostle) are builded upon the foundation of the Prophets and the Apostles. Because by their writings we are edified, but they by whose meanes we are edified and builded, doe leane their selves immediatly upon the chiefe corner stone which is Jesus Christ. There are great oddes betweene the high mountaines and the little hillockes, and low valleyes, they are lightned immediatly upon the first rising of the Sunne, but light and heat commeth by degrees from them

Ephes. 2.

to the lower parts. As also God foresaw in his wisedome, and we know by experience of the former ages from the beginning of the world unto *Moses*, when there was no written word, that there could not be *Veritatis & doctrinæ puritatis salva custodia sine scripto*, soundnesse of doctrine could not be preserved, but by committing of it to writing. And therefore it pleased God that these Volumes of the Bible should be written. And that these are the holy Scriptures given by inspiration of God; profitable to teach, to convince, to correct, and instruct, that the man
1 Tim. 3. of God may be absolute to all good works: That the man of God which writ them, spake inspired by the ho-
2 Pet. 1. ly-Ghost, that they were written for the salvation of mens soules, and not for the maintenance of civill government, I prove by these arguments following.

The first is the truth of all the prophecies which have failed in nothing, which spake of things long before they came to passe, so certainely as if they had beene already fulfilled. And that

I may

I may make due proofe thereof, *certissimus & fidelissimus vaticiniorum interpres est eventus:* the surest and faithfullest interpreter of prophecies is the event of things: Now we see their predictions are already come to passe, we are eye witnesses that they are true, which truth argueth that they were written by the finger of God which is the holy-Ghost, which onely could not erre in writing, and Rom. 3. not by man, for as much as all men are lyers, *humanum est errare*, it is the nature and property of a man to erre, in so much that if he be without errour he is not a man: And therefore it is impossible but in so many predictions foretold so many yeares before the time and so contrary to humane reason, but they should have been deceived if men had bin the authors of these books. I will instance for brevity sake in some one or two especiall things which may best serve for this purpose. The Scriptures foretold long before the time that the world should be converted to Christian Religion, all nations should beleeve and submit themselves to the

obedience of the Faith, a thing in mans judgement not to be expected.

Psal. 2. For the Prophet said concerning the Kingdome of Christ, I meane his Kingdome of the Gospell or of Grace. The Heathen raged, and the people murmured against the Lord and his Christ, but in vaine, the Kings of the earth stood up and banded themselves, and the Princes assembled themselves together. But he that sitteth in heaven shall laugh them to scorne, the Lord shall have them in derision. Even I have set my King upon *Sion* mine holy mountaine, I will declare the decree: that is, the Lord hath said to me, thou art my Sonne, this day have I begotten thee, aske of me, and I shall give thee the Heathen for thine inheritance, and the ends of the earth for thy possession. There could not be a more unlikely thing foretold, and yet it was fulfilled long since, no Atheist can deny it. *Tertullian* to this purpose saith: who was able to governe the world, but onely Christ, of whom it was foretold that his Kingdome should be extended over

Adversus Iudæos c. 7. 8.

the

the whole world? the Kingdom of *Salomon* saith he, was confined within the Land of *Judea* from *Dan* to *Beersheba*, and his territories did reach no farther. *Darius* reigned over the *Babylonians* and *Persians*, but no farther, *Pharaoh* over the *Ægyptians*, and there his dominion ceased. *Nebuchadonozer* was a great Monarch, yet he reigned not over the whole world, but onely from *India* unto *Æthiopia*: the like may be said of of the Greeks and the Romans, which were called the Lords of the world, and yet the whole world was not knowne unto them, much lesse subdued by them. But as for the Kingdome of Christ, it hath extended it selfe farre and wide, the Gospell hath beene preached in all places, and received of all Nations, of the *Parthians*, *Medes*, *Elamites*, the inhabitants of *Mesopotamia*, *Armenia*, *Phrygia*, *Cappadocia*, *Ægypt*, *Pamphilia*, *Asia*, *Africa*, and the uttermost *Indies*. Of this assertion there be so many recorded, that it cannot be denyed. As for some few things which are foretold in Acts 2.

the

the Scriptures and not yet fulfilled, as namely, the conversion of the Jewes, and the destruction of Antichrist, the time is not yet come to passe that they should be fulfilled, for all things must be performed in that due time which God in secret wisedome hath appointed. There are other things also foretold which must goe immediatly before the end of the world, which are not yet performed, because as you see, the end is not yet. But it is a sufficient argument to induce Infidels to beleeve that all these things shall come to passe, because they see all other things already performed in their time and order. For as he that sometimes lyeth shall not be beleeved though he tell the truth, so he which alwayes hath told the truth, cannot without impiety be suspected of falsehood, God cannot deceive or be deceived. And which is not to be omitted: Saint *Peter* did prophecy that at the latter end there should be such Atheists, which should deny these things, and the Prophecy is now verified, otherwise this my labour might

a Pet. 3.

might have beene ſpared, their impiety maketh it good which the Prophet hath foretold.

Againe, there is in *Daniel* an antient Propheey concerning the death of our Saviour Chriſt, even the very time and computation of yeares is defined when he ſhould be put to death. Seventy weekes, (ſaith he) are determined upon thy people, and upon the holy City, to finiſh the wickedneſſe, and ſeale up the ſinnes, and reconcile the iniquity, and bring in everlaſting righteouſneſſe, and to anoint the moſt Holy. From the going foorth of the commandement to bring againe the people, and build *Jeruſalem*, to *Meſſias* the Prince ſhall be 69 weekes, and after he ſhall be ſlaine, but ſo, that for one weeke he ſhall teach, but in the middle of the weeke he ſhall cauſe the Sacrifice and oblation to ceaſe. But theſe weekes are *annus hebdomadæ*, every weeke is ſeaven yeares, and ſo reckoning weekes conſiſting of yeares, and not onely of dayes, as for every day in the week ſhould be reckoned Dan. 9.

ned a yeare, 70 of *Daniels* weekes make 490 yeares. But the Temple which was the first and chiefest thing reedified in *Jerusalem* began in the 2 yeare of *Cyrus*, the builders were hindred 42 yeares, as it appeareth out of the Gospell, and in the 46 yeare it was finished, because the last 4 yeares they had quietnesse. *Longimanus* in the second yeare of his raigne giving foorth a new Edict, that they should build without molestation, and no man under paine of death should hinder the workemen, as in times past they had done. From the second yeare therefore of *Longimanus* the Emperour, to *Alexander* the great, were 145 yeares, from *Alexander* to the nativity of our Saviour 340, from his birth to his Baptisme 30, these being put together, make yeares 485 so the 69 weekes make 482 yeares. but at his Baptisme the whole 482 yeares that is 69, were fully compleate and ended. In the next weeke 65 7 yeares, our Saviour taught the people, and in the middle thereof, that is in the fourth yeare he was put to death.

John 2.

What

What Jew or Atheiſt can except againſt the truth of this Prophecie?

A ſecond proofe that the bookes of the Bible are the word of God, is the generall conſent and agreement of ſo many writers, which writ at divers times, in divers places remote one from an other, in divers languages, and upon divers occaſions, all writing of one and the ſame ſubject, all agreeing in Doctrine, none contradicting other, that they might not ſo fitly be termed divers writers, as divers pennes of the ſame writers. The books of *Moſes* were written in the wilderneſſe, of *Joſhuah*, Judges, and the Kings in the Land of Promiſe: of *Daniel* in *Babylon*: the works of Saint *Paul* ſome at *Rome*, ſome in other places, as *Athens*, *Epheſus*, *Laodicea*, *Nicopolis*: Saint *Johns* Revelation in *Pathmos*, the booke of *Job* no man knoweth by whom, when, nor where. The Bookes of *Moſes* about 2554 yeares after the creation of the world; the Pſalmes, ſome of them 605 yeares after *Moſes*, the Bookes of *Ezra* after the returne

turne from captivity about 605 yeares after *David* by whom many of the Psalmes were made, Betweene *David* and the captivity, *Esay* and *Osee* under King *Joathan*, *Achaz*, and *Ezechias*: *Jeremy* under *Josias*, *Joathim*, and *Zedechias*, *Ezechiel*, *Abacuc*, and *Daniel* in captivity, and the whole new Testament long after the old, yet all agree as the divers thunders which have one voyce, foure beasts which sing one song, Apoc. 4. *Vox tamen una manet, qualem decet esse sororum.* De fide l. 4. *Damascen* compareth them to a Garden bedecked with variety of hearbes of excellent vertue, which are to be gathered one by one, and yet to make one Garland: or divers precious stones in one brest-plate of *Aaron* the Priest: and as *Cyrillus* speaketh, The Kings Psal. 45. Daughter hath a Coate of divers colours, yet one garment. *Colligitis flores ad spirituales texendas coronas, sed ex omni flore Spiritus sancti spirat fragrantia.* Whereas if man had written, not being guided by the holy Ghost; they would have differed as much one from the other, as a Mul-

bery

berry Tree doth from a Mirtle, as *John* the Baptiſt did from *Jeremy*, Dan. 13. and Chriſt from *John* the Baptiſt, Mat. 16. as the Judges of *Suſanna*, or the witneſſes which made report of our Saviour Chriſt.

A third proofe is the ſtile, and manner of writing, the old Teſtament being written in Hebrew, becauſe it was written to the Jewes; The new in Greeke, becauſe it was written to the Gentiles, to whom that language was moſt familiar, and beſt underſtood, although they were not Grecians that did write it. And yet the tongues in which the old and new Teſtament were written, ſo differing one from the other: the ſame idiotiſme and propriety of ſpeech in both Teſtaments uſed, continuall Hebraiſmes as well in the new as in the old, do ſhew that they were written by one & the ſelfe-ſame Spirit, that ſtill God might ſpeake like unto himſelfe. The languages alſo beeing more fit for the word of God to be written in then other tongues, as more ſignificant, more copious, and indeed, no other language being capable

Præfat. in Biblia interlinear.

ble enough of that sacred Story, as Benedictus Arias Montanus very learnedly hath observed. For, first, saith he, *Eorum, qui transferunt duplex est consilium; alii enim student perspicuitati, alii proprietati, quorum utrúmque una opera præstari non potest, quum tamen utrúmque sit in archetypo eadem opere à Spiritu sancto demandatum suggestum; neutrum nullo modo prætermissum.* These, saith he, which translate the Bible, some of them endeavour to be perspicuous, others to keep the propriety of the tongue, but neither can performe both, that is, to observe the propriety of the tongue, and yet be perspicuous; whereas the holy-Ghost in the originall hath observed both. Secondly, *Enthemata quæ carent punctis varie legi possunt secundum varias Grammaticæ regulas, quæ autem punctis distincta sunt, varias admittunt significationes, quæ tamen Spiritus Dei ex sua sapientia nobis ambigua tradidit, ut omnia quæ varietas illa complectitur, intimis sensibus reponamus. Eadem autem vox quæ in archetypo, ambigua est, non potest alia lingua*

reddi

reddi ambigua, si verò ambigua reddi non possit ut est in archetypo, fit ut illa sententia non reddatur integra, sed manca, quam Spiritus sanctus de industria ambiguam tradidit, ut in utramq; partem interpretaremur. Those Hebrew reotes which are without pricks, may be read and construed divers wayes according to the Grammaticall rules; they which are distinguished with prickes, are also ambiguous, which notwithstanding the holy-Ghost did upon set purpose deliver thus ambiguous unto us, of his infinite wisedome, that we might understand and conster them divers wayes. But the word which is thus ambiguous in the Hebrew or Greeke, cannot be fitted by a word in Latine, or any other language which shall be answerable to it in ambiguity, and because it cannot be ambiguous in the Interpreter, as well as in the Originall, it is delivered unto us maymed and as it were defective, which the holy-Ghost would have to be more full & perfect, containing this variety of senses, by reason of the ambiguity. And therefore all tongues

saving

ſaving the Greeke and Hebrew, in compariſon of them, are unworthy of that great majeſty of the holy-ghoſt. For example, the word *Barac* in the Hebrew tongue ſignifieth both to bleſſe and to curſe, the word is uſed in the Story of *Jacob* which called his children before him as he lay in his death-bed, and prophecyed to them, in which Prophecy ſome he bleſſed, and ſome he curſed. Now the tranſlation hath: *Benedixit*, he bleſſed: thus their Father ſpake unto them, every one of them bleſſed he with a ſeverall bleſſing. *Jeromes* tranſlation hath it in this manner: *Hæc loquutus eſt eis pater ſuus, benedixítque ſingulis benedictionibus propriis.* Now it cannot be a perfect tranſlation, when it is thus tranſlated: he bleſſed them all. For he curſed ſome. Neither yet had it beene well tranſlated in this manner: He curſed them all. For he bleſſed ſome. Becauſe therefore there is no word anſwerable to *Barac* which ſignifieth both to bleſſe and to curſe, no tongue is ſo capable of this Story as the Hebrew. As for *Reuben*, when

Gen. 49. a 8.

when he ſaid unto him: Thou waſt light as water, thou ſhalt not be excellent becauſe thou wenteſt up to thy Fathers bed, then didſt thou defile my bed, thy dignity is gone; It was no bleſſing. And when he ſaid unto *Simeon* and *Levi*, Brethren in evill, the inſtruments of cruelty are in their habitations, into their ſecret let not my ſoule come, my glory be not thou joyned with their aſſembly, for in their wrath they ſlew a man, and in their ſelfe-will they digged downe a wall, curſed be their wrath, for it was fierce, and their rage, for it was cruell, I will divide them in *Jacob* and ſcatter them in *Iſrael:* Theſe words were not ſuch words as might import any bleſſing. Therefore ſaith he; *Ideo viſum eſt Deo Scripturas hac potiſſimum lingua exaratas voluiſſe, qui ſimplici ſua immenſáque ſapientia omnia invenit, ut multa etiam conſilii ſui myſteria unica voce declararet.* It pleaſed God, which by his ſingle and infinite wiſdome found out and deviſed all things, to deliver the Scriptures in this tongue above others, that ſo in one

ſimple

simple word he might declare many mysteries unto us. The Greeke tongue goeth before the Latin, because it is more copious and significant. For example: this word ἀπείθεια is by some translated, incredulity, by others disobedience, and it signifieth both. But the Translator could find no Latin word which may include both disobedience and incredulity. But as for the Hebrew, it goeth farre beyond it, *Majestate, pondere, numero, significatione*, in majesty, weight, number, signification, witnesse the Sonne of *Syrach* in the very Prologue before his booke.

Likewise, besides the two tongues Hebrew and Greeke, wherein the Bible is written, and the Idiotisme or propriety of the Hebrew onely in both, to shew that the same Spirit writ both, that God, whether he spake Hebrew or Greeke unto us, still he might speake after one manner, and so be like none but himselfe: the very simplicity of the stile not savouring of humane eloquence, and the very discretion which is used in every booke concerning the

the ſtile, ſtill applyed to the capacity of them who ſpecially & above others were written unto, doe argue that men could not be the authors of theſe bookes. If we doe examine the words, the ſentences, the Arguments, the matter, forme: we ſhall find many times that there is difficulty in the words, gravity in the ſentences, acuteneſſe in the arguments, rare invention and great choice in the matter, a Scholler-like method obſerved in the forme of writing, Tropes, Grammar figures, exornations of Rhetoricke, all things prooved according to the rules of Logicke, and yet notwithſtanding all theſe, a vulgar and familiar kind of ſpeech is uſed. For God himſelfe, the Angels, the Prophets ſpeaking unto men, doe accommodate themſelves to our capacity, to the underſtanding of Plow-men, of Shepheards, of women, of children, that the converſion of the world may not bee aſcribed unto mans wiſedome, or humane eloquence, or any other thing that is in man. The holy-Ghoſt doth not write like *Demoſthenes*,

THEOLOGICAL SEMINARY NEW YORK

that

that it may be said: where is the Scrib, the subtill disputer? &c. he hath made their wisdom foolishnesse. But Saint *Peter* was able to perswade more with one Sermon, then all the nations of the world with their Orations, more in an houre then they in their life, more by his simple kind of stile, then they by all their eloquence. *Magnus Cyprianus Orator, sed major Petrus Piscator. Ille misit sagenam in mare, & piscatus est orbem. Non per oratorem Deus lucratus est piscatorem, sed per piscatorem oratorem*, saith a learned Father. S. *Cyprian* was a great Orator, but S. *Peter* a greater Fisher, He cast his net into the Sea & caught the world, God did not convert the Fisher-man by the Orator, but he converted the Orator by the Fisher. Saint *Paul* when he writ to the Romanes, writ learnedly and profoundly, because he writ to men that bore high minds, and did expect learning at his hands, he writ to the Corinthians after another manner, as unto men not of so great capacity: when he writ to the Galathians he altered his stile, unto the

1 Cor. 2.

Aug. in Ioan. Chrysost. ho. 4. in Esaiæ verba, vidi dominum stantem super thronum.

the Hebrewes which had a prejudice of his perſon, in ſuch ſort that they might not ſuſpect the Epiſtle to come from him. Saint *John* writing to a Lady, writ in a lowly manner, and in ſuch ſort as he might befit a woman. There is the diſcretion and wiſdome of the holy-ghoſt, which in men is never ſeene.

The fourth proofe that the Bible is the word of God, is even God his ſelfe, which never would ſuffer that book to be prophaned. For *Ptolomy* marvelling why no Poets nor Hiſtoriographers writ concerning theſe myſteries of faith, anſwer was made unto him by *Demetrius Phalerius*, that it was the holy Scripture, and therefore that all prophane writers which went about to write of the ſame, were preſently plagued of God from heaven, & ſo cauſed to deſiſt & relinquiſh their work which they took in hand: that *Theopompus* becauſe he went about to illuſtrate ſome part of the Scripture in the Greek, was ſo troubled in his mind, that he could proceed no farther. And that *Theodorus* a maker of Tragedies, becauſe he endevoured to inſert ſome

Ioſephus ex Ariſto antiq. l. 12. c. 2 Euſeb. l. 8. Peup euen. cap. 2.

part of the Scriptures into his Tragedy; was presently stroken blind, like
Acts 13. *Elymas* the Sorcerer: of whom we read in the story of the Gospell.

Fifthly, the argument followeth well which *Nicodemus* useth to confirme the doctrine of our Saviour
Iohn 3. Christ, Master saith he, I know thou art a teacher come from God, for no man can doe these things which thou doest unlesse God were with him. And therefore our Saviour saith in another place: *Operibus credite* Beleeve the workes. And therefore against *Alexander* the great, and *Domitian* the Tyrant, which would have been accounted Gods, Saint *Ambrose* useth this argument: Doe these and these things, and then I will confesse that ye are Gods. When *Canutus* the King of Danes had conquered *England*, and sitting in his chaire by the Sea side, had boasted the like of himselfe that he was a God: It was said unto him, Sit in this place one houre longer, and I will confesse you are a God, but if you cannot sit untill the full tide, and command the waters that they shall not carry

you

ryde away; you are no God. But the Scriptures have beene confirmed to be the word of God, by such miracles as no power of man or Devill could effect. The birth of our Saviour Christ was confirmed by the appearing of a Starre which troubled all the Starre-gazers of the world, Mat. 2. The Resurrection of our Saviour by an Eclipse which troubled the great Astrologians of the world; the healing of a blind man with clay made of dust and spittle, troubled *Galen* Mat. 26. the great Physicion of the world. But as our Saviour confirmed his doctrine by miracles, as *Moses* confirmed his Ambassage to come from God by making Serpents: So the Apostles confirmed their Sermons which they Preached, and doctrine which they left behind them in writing, to be the word of God, by casting out Devils, raising up the dead, healing diseases, &c. John 9. Exod. 4.

Sixtly, the antiquity of the Bible prooveth it selfe to be Gods word, for as God is *Antiquus dierum*, the antient of dayes, because he was before all other, so the Dan. 7.

books of *Moses* are more ancient then all other books. *Josephus* maketh mention of certaine Pillars, in which some things were written by the sonns of *Seth* before the Flood: whereof one (he saith) remained to be seen in *Syria* in his owne time. But, be it so, these letters were but Hieroglyphicall, like to the letters of the Egyptians, not Abcdary letters, but shapes and Images of beasts, not written in bookes, but ingraven in stone. But as for the Abcdary letters, that is, Grammaticall letters, whereby we write words and sentences, they were not devised before *Moses* delivered them to the Hebrewes, from whence the Phenicians learned them, and the Greeks received them from the Phenicians, and the Romans did learne to write of the Grecians. And *Moses* was more ancient then *Cadmus* which brought letters into *Greece*, or any other which brought them into other places, as *Eusebius* doth plainly prove.

Antiq. lib.
Vide Polidorum.
Virgil de int.

Vide Euseb. de temporibus & 10. de præparat. Evang. l. 8.

Now, for as much as no Lawes, no precepts of life, no Chronicles, no rules concerning the worship of God, no contract betweene

man

man and man, no antiquity can be kept in memory but by writing: Therefore it was necessary for the true knowledge and worship of God, that such a booke should be written wherein God might be knowne, and in what sort he would be worshipped. But there is no booke of that nature, besides the Bible which is of any antiquity, neither the Alcoran of the Turkes, nor the Talmud of the Iewes: witnesse the Talmud and Alcoran themselves, nor any other booke of Religion, but they were written long since the Bible. Religion cannot be new, as God himselfe cannot be new, therefore that is onely the true religion which is the ancientest of all, and it is impossible to know or judge of the antiquity of religion, but by the antiquity of the books and records wherin the precepts of religion are delivered and set downe, and againe it is impossible to know what is religion, or how God is to be worshiped, but by books wherin are contained the rules of his worship. For as much therefore, as the books of *Moses* are more

ancient then all other bookes, therefore that Religion is the truest which is contayned in them, and because there can be but one true Religion, the onely truth is in them, therefore they are the word of God. And, as for the other bookes of the Bible which were written long since, they handle the same subject, they hold the same doctrine as the bookes of *Moses*, and are but all parts and members which make one body of the Bible, written by the same Spirit, and of the same nature, & therefore are also the word of God, and there is no other written booke of God, but the Bible.

In the seventh place, I could alleadge for witnesse that the Bible is Gods word, the great multitude of Martyrs which have dyed in the defence of the Bible, and sealed the same with their owne blood, both before, and in, and after the times of the ten bloody persecutions, to whom God gave the gift of patience to suffer death willingly for the testimony of the word. Neither could so many of them have suffered in such

manner,

manner, unleſſe God had ſtrengthned them in ſo good a cauſe. But becauſe this argument is not ſo forcible to perſwade Atheiſts, as it is to exhort Chriſtians, I paſſe it over.

Laſt of all, the teſtimony of the Gentiles proveth the Bible to be the word of God. For, becauſe the Father had eternally decreed to ſend his Sonne to take fleſh for the ſalvation both of Jewes and Gentiles, and unleſſe they beleeved in him, there could be no ſalvation purchaſed by his death, neither for Jew nor Gentile: That he might be received by the conſent of each people, it could not ſeeme good unto his heavenly wiſedome, unleſſe he did long before our Saviour ſhould come publiſh his comming both to the Jewes and Gentiles. And therefore Chriſt was publiſhed to the Iewes many wayes, as the Apoſtle ſpeaketh, by dreames, viſions, Angels, but eſpecially by their owne Prophets, *David*, *Eſay*, *Jeremy*, *Moſes*, *Daniel*, and the reſt, which were Iewes, and in that reſpect: called their owne Prophets, that they Heb. 1.

might give the more credit unto them. To the Gentiles alſo he made knowne by the heathen Prophets and Propheteſſes, *Balaam*, *Mercurius Triſmegiſtus*, *Hydaſpes*, and eſpecially the ten Virgins called *Sybils* the heatheniſh Propheteſſes, of which we may read at large in the works not onely of the heathens, but alſo of the Fathers, and Eccleſiaſticall writers of the Primitive Church. Now for as much as the Gentiles unacquainted with *Moſes* and the Iewiſh Prophets, and not accuſtomed to read the Canonicall writers, and deſtitute for the moſt part, of the Bible, and therefore would give no credit to the teſtimonies cited out of theſe bookes, and yet were to be converted to the faith by vertue of the Commiſſion given to the Apoſtles, *Math.* 28. where our Saviour ſaid: Goe, Preach, and baptize all Nations: The Apoſtles and Diſciples in the Primitive Church at their firſt Preaching to the Gentiles, proved the Bible by the teſtimony of heathen writers, the *Sybils*, *Hydaſpes*, *Mercurius*, as Saint *Origen* and *Lactantius* declare

Lactant. l. 1. cap. 6.

Hieron. contra Iovinian. lib. 1.

Theophi. Antiochenus ad Auto. l. 2. Clem. Alex. ſtro. lib. 2. Contra Celſum l. 5.

at

at large. In ſuch ſort did Saint *Paul* deale with the Inhabitants of *Creet*, alleaging for authority the verſe of their owne Poet *Epimenides*, which *Cicero* and *Laertius* doe report to have beene a kind of Prophet or Diviner among them. And therefore Saint *Paul* ſaith: a Prophet of their owne ſaid of them: Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. The Cretians are alwayes lyers, foule beaſts and ſlow bellies. Likewiſe to the Greeks heallegeth the teſtimony of a Greek Poet, *Menander*: φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. Evill words corrupt good manners. And to the Scholers at *Athens*, the teſtimony of the Poet *Aratus* τοῦ γὰρ καὶ γένος ἐσμέν, we are his generation, meaning God. And, for this cauſe, the heathens called the Chriſtians Sybilliſts, becauſe Chriſtian religion was moſt of all proved out of the *Sybills* Oracles, which writ more plainly and plentifully, then all other heathen writers. And as *Clemens Alexandrinus* writeth: Saint *Paul* in one of his Sermons ſaid unto the people: *Libros quoſque Græcos ſumite, atque ſcite Sybillam, quo modo unum Deum*

De divinat. lib. 1.

Tit. 1.

1 Cor. 15. Menander, in Thaide.

Acts 17.

Strom. l. 6.

significet, & ea quæ sunt futura, take in hand your Greeke Authors, read *Sybil*, see how she teacheth that there is one God, and fore-telleth things to come, *Hydaspen sumite & legite, & invenietis Dei filium multo clarius & apertius esse scriptum.* Doe but vouchsafe to reade *Hydaspes*, and ye shall find in him a cleare and evident testimony of the Sonne of God. And, because the Christians were so frequent in alledging of the Sybils Oracles for confirmation of Christian faith unto the Gentiles, and converted so many unto Christ by these bookes, as *Justin Martyr* writeth: Proclamation was made, that upon paine of death no man should read them any longer, nor *Hydaspes* writings, yet the people would not refraine from reading them. And againe, Gods providence did wonderfully appeare in the preservation of the Sybils verses for the behoofe of the Gentiles, as of the Bible for the Jewes, in that they were very faithfully kept in the Capitoll of *Rome*, and that being once lost by a mischance when the Capitoll

In oratione ad Antonium Pium.

was

was burned, yet by publike Edict of the Senate, diligent ſearch and inquiry was made for all coppies that could be gotten, that ſo another booke was newly written and kept in record, being duely examined, corrected and purged of all faults that might elſe have eſcaped. And to that purpoſe commiſſion was given to divers learned men fit to be imployed in ſuch a ſervice, which was performed with all diligence, and the booke was layed up in the Capitoll againe, even as the bookes of *Moſes*, were kept in the Arke of the Covenant. So when the Chriſtians labored the converſion of the Romans, they were not onely furniſhed with prooſes of their Doctrine out of the *Sybils*, to convince the *Romans* and their Idolatry, but alſo they were freed from ſuſpition of corrupting thoſe bookes or any clauſe in them contained, becauſe whatſoever was by them alleaged, was conſonant and agreeable to their owne Coppy which they kept in their Tower, or Capitoll, or Treaſure-houſe, which was the chiefeſt place of their records.

Vide Dionyſium Halicar. hiſt. Rom. l. 4 Lactantius, l. 1. c. 6. Cornelius Tacitus annal. l. 5.

records. Now, for as much as *nihil eſt jam dictum quod non fuit dictum prius*, there can be no new or ſtrange invention now which hath not beene thought of before, as the wiſe man ſpeaketh: I cannot find any way to diſproove the Atheiſts better then that which the Apoſtles uſed to diſprove the Infidels, that is, by the teſtimony and witneſſe of heathen Authors. For, if they will neither ſtand to arguments drawne from reaſon, neither yet to authority, neither Divine, nor Humane, then they reject all the *Topicks* of *Ariſtotle* and places whereby they ſhould be confuted, they renounce the lawes of Schooles, and order of diſputation, and by a conſequent, they ſhew themſelves meerely ignorant, and *contra indoctos non eſt diſputandum*, diſputations are not to be held and maintained againſt them which know not the lawes of diſputation. Therefore, that I may come to particulars, to ſhew that the ſtory of the Bible may be proved by prophane authors.

The firſt revealing to the Gentiles of the time and place when,

and

and where our Saviour was borne, was by the conduct of a Star. What mooved the Gentiles, I meane the Wiſe men which came from the Eaſt, to come to our Saviour Chriſt by the leading of that Starre, and being with him to adore him as God? but even the Prophecy of *Balaam* their owne Prophet? The Prophecy of *Balaam* which lived in the dayes of *Moſes* is inſerted into *Moſes* his works. *Orietur ſtella ex Jacob*, a Starre ſhall ariſe out of the houſe of *Jacob*. Concerning this Starre ſaith *Chalcidius* a Philoſopher: *Eſt alia ſanctior & venerabilior hiſtoria, quæ perhibet de ortu ſtellæ cujuſdam, non morbos mortéſque denunciantis, ſed deſcenſum Dei venerabilis, ad humanæ converſationis, rerumque mortalium gratiam: quam ſtellam, quum nocturno itinere conſpexiſſent Chaldæorum profecto ſapientes viri, & conſiderationerum cœleſtium ſatis exercitati, quaſiſſe dicuntur recentem Dei ortum, repertáque illa majeſtate puerili, veneratiſſe, & vota tanto Deo convenientia nuncupaſſe.* There is another more holy and venerable Storie which maketh mention

Mat. 2.

Num. 24.

Chalcidius comment. in Timæum Platon.

mention of the rising of a certaine Starre which did not portend sickenesse and death, but the descending of God downe from heaven to converse among men after a humane manner, which Starre when the wise men of *Chalde* had observed, as they travelled in the night, being skilfull and exercised in the study of the motions of the starres, are said to have enquired out the very place where God was newly borne, and when they had found it out, to have worshipped him, and offered vowes unto him. And therefore saith Saint

In Numeros hom. 13. *Origen: Si a Mose Prophetia Baalam sacris inserta sunt voluminibus, quanto magis ab his descripta sunt qui inhabitant tunc Mesopotamiam, apud quam magnificus habebatur Balaam, quóque artis ejus constat fuisse discipulos? ex illo denique fertur Magorum genus & institutio in partibus orientis vigere, qui descripta apud se habent omnia quæ prophetavit Balaam, etiam hoc habuerunt scriptum: Quod orietur stella ex Jaacob, & exurget homo ex Israel. Hæc scripta habebant Magi apud seipsos, & ideo quando*

natus

natus est Jesus, agnoverunt stellam, & intellexerunt impleri prophetiam, magi ipsi quam populus Israel qui prophetarum sanctorum verba laudare contempsit. Illi ergo ex his tantum quæ Balaam scripta reliquerat, agnoscentes adesse tempus, ejerarant, & requirentes eum, statim adorarunt. If *Balaams* Prophecy were by *Moses* himselfe inserted into the holy Scriptures, how much more was it kept of the inhabitants of *Mesopotamia* among whom *Balaam* was so famous, and which were *Balaams* Disciples? The Magicians which flourish in the East part of the world, had their first beginning and institution derived from this *Balaam*, and they which had all *Balaams* Prophecies recorded among them, could not be ignorant of this prophecy, towit: That a Starre should arise out of *Jaacob*, and a man out of *Israel*. The Wise men had this prophecy written in their owne bookes, and therefore when Iesus was borne, they acknowledged the Starre, they understood that the Prophecy was fulfil ed, better then the people of *Israel*, which contem-

contemned the writings of the holy Prophets, and understood them not. They therefore, by that which they had learned out of *Balaams* writings, acknowledging the time to be come, went and worshipped Jesus Christ.

Mat. 2. *Saturnal. lib. 1. c. 4.* Mat. 26. John 9.

Of the slaughter of the Infants at *Bethleem* by *Herod*, we have the testimony of *Macrobius* an heathen man: of the burning of *Sodome* we have the testimony of the place it selfe which yet remaineth and sheweth it selfe: of the Eclipse which was at the time of the Passion of our Saviour, we have the testimony of *Phlegon* a prophane writer but an excellent Historian, as I have already shewed: of *Noahs* Flood, we have the testimony of *Ovid* a Poet: of the resurrection of our Saviour we have the testimony of *Josephus* a Iew and no Christian, where he saith; *Eodem tempore fuit Jesus vir sapiens, si tamen virum fas est dicere, erat enim mirabilium operum patrator, & Doctor eorum qui libenter, vera suscipiunt, plurimosque tum de Judaeis tum de Gentilibus sectatores habuit.*

Metamor. lib. 1.

Antiquit. lib. 8. cap. 4.

Christus

Chriſtus hic erat, quem accuſatum a noſtræ gentis principibus Pilatus *quum addixiſſet Cruci, nihilominus non deſiterunt illum diligere, qui ab initio cœperunt. Apparuit enim iis tertio die vivus, ita ut divinitus de eo vates hoc & alia multa miranda prædixerunt.* At that time was Ieſus a wiſe man, if it may be lawfull to call him a man, for he was a worker of miracles, and a teacher of ſuch as were willing to imbrace the truth, he had many Diſciples both of Iewes and Gentiles. This was Chriſt, whom when *Pilat* had crucified upon the accuſation of our Princes, notwithſtanding, they which loved him before, did love him ſtill. But after the third day, he appeared unto them alive, according as the Prophets (being inſpired from above) fore-told this and many other wonderfull things concerning him. That which the Apoſtle ſaith: that God made all things by his word, is alſo confirmed by *Mercurius Triſmegiſtus* the wiſe man of *Ægypt*, which ſaith of him: *Sanctus es, qui verba conſtituiſti entia omnia*, Thou art holy

Gen. 1. Iohn 1.

holy which hast made all things by thy word. Likewise the incarnation of the word. *Exilivit statim ex deorsum latis elementis Dei verbum, in purum naturæ opificium, & unitum est opificimenti.* The word of God came out of the lowest element, & became the workmanship of nature, and is united to the mind. What is the lowest element but the Virgins wombe, which is earth as all other flesh? he became the workemanship of nature, that is, he was made man, he is united to the mind, that is, God the Father, which throughout his bookes is so called. Againe, man made unto Gods Image. *Omnium verò Pater, Mens quum esset vita & lux, parturiit hominem sibi similem, quem adamavit ut proprium partum, pulcher enim erat Patris imaginem habens, revera enim Deus dilexit propriam formam, eique tradidit omnia sua opificia.* But the Mind which is the Father of all things, when his selfe was life and light; brought forth man like to himselfe, loved him as his owne Offspring, for he was faire and beautifull, because he was after the Fathers

Pemanaus Ibidem.

thers Image, for God indeed loved his owne likeneſſe, and gave unto his uſe and ſervice all his creatures. What are the chiefe points of Religion contained in the Bible? but the Creation of the world, of *Adam* and *Eve*, their placing in Paradiſe, their ſeduction by the Serpent, their expulſion, *Noah* a Preacher of righteouſneſſe before the Floud, the Deluge, the birth of Chriſt, his miracles, his death and reſurrection, the Virginity of *Mary*, the day of Judgement: but all theſe things are ſet downe in the firſt booke of *Sybils* Oracles. I conclude this point with Saint *Auguſtin*: *Sybilla porro vel Orpheus & neſcio quis Homerus, & ſi qui alii vates, vel Theologi vel ſapientes, vel Philoſophi Gentilium de Filio Dei, aut Patre Deo vera prædixiſſe, ſeu dixiſſe perhibentur, valet quidem aliquid ad Paganorum vanitatem revincendam, non tamen ad iſtorum autheritatem amplectendam, quum illum Deum nos colere oſtendimus, de quo nec illi tacere potuerunt, qui ſuos congentiles populos idola & dæmonia colentes parum docere auſi ſunt,* Contra Fauſtum Manichæum l. 13. c. 19

&

& partim prohibere auſmon ſunt. If *Sybil*, or *Orpheus*, or *Homer*; any other Prophets, or Divines, or Wiſards, or Philoſophers of the Gentiles, are ſaid to have either told or fore-told true things concerning God, or the Son of God, that is avaylable to reſute the vanity of the Gentiles, although not to get ſufficient credite to their works, that therefore whatſoever they write ſhould be imbraced, when we can ſhew that we worſhip the ſame God, concerning whom they could not be ſilent their ſelves, when they tooke upon them to inſtruct their fellow Pagans, and idolaters, and worſhippers of devils in the true knowledge and worſhip ſo farre as they durſt.

You have heard it (I hope) ſufficiently prooved, that the books of the Bible are the word of God, and I am ſure we have them among us very true and uncorrupted. If any Jew or Atheiſt ſhall dare to ſay that they are not now ſo pure and free from errours and corruptions as from the beginning they were: I argue againſt them in this manner: If they had beene corrupted before

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the time of our Saviour, or in his time, no doubt but when he commanded us to search the Scriptures, he would have given us warning to take heed of such corruptions. And, that since his time they have not beene corrupted we may be secure, because the testimonies which have beene alleaged in the new Testament out of the old, doe all agree with the old, and the testimonies which are cited by the Fathers out of the new Testament, doe also agree with the originall out of which they are cited. To say that the Iewes have corrupted the old testament, it were madnesse, without proofe or just cause of suspicion. I would that such men as suggest these things, would either certifie us *vbi bono*? unto what end the Iewes should now in the latter end of the world corrupt the Hebrew, or else how it should be possible for them being so scattered, and dispersed in places so farre distant and remote one from another, corrupt their owne bookes without notice of the whole world? much lesse then were they able to corrupt

Iohn. 5.

rupt the bookes which were in the hands of Christians. But, for as much as our Hebrew Bibles and theirs doe agree, and all new Testaments doe likewise agree, it is manifest, that neither the old, nor the new Testament are corrupted. Wherefore we may conclude, that we have (praised be God) his word pure and intire without any corruption or diminution, as it was left us by the holy Ghost, which (as the Apostle wri-
2 Tim. 3. teth) is able to make us wise to salvation through the faith which is in Jesus Christ.

CHAPTER VIII.

Of the will and sufferance of God.

THe Atheists doe object as a reproach to Divinity, that we know not the difference between the will of God and his sufferance. And because they say they we cannot aptly distinguish these; therefore we cannot declare what God is, and by a consequent we are not sure

sure, that there is a God. This is all one as if they should say, because the professors of humane Arts and liberall sciences can not assigne to every species their essentiall differences and proper passions, therefore there are no such differences nor proper passions belonging unto them, and by a consequent there are no such things, and by another consequent no such species: and againe, that these things be not knowne unto nature, because they are not knowne unto us. So many ignorance shall overthrow the certainety and undoubted truth of liberall sciences, and make the secrets of nature to be no secrets.

But, it is no the vaile if we cannot shew the difference betweene the things which have no difference. In man I confesse that will is one thing, and sufferance is another, because man is not so powerfull, but that his will is often withstood, and therefore he sufferath against his will. So *Moses*, his will was, the people should have beene obedient, but they were rebellious, and he did suffer their rebellion which he could not hinder. Num. 16.

hinder. As also men doe suffer oftentimes against their will, that which is in their power to hinder, but not without a greater mischiefe, and so
Deut. 24. Moses his will being they should
Mat. 19. keepe their wives, yet did suffer them by a bill of divorcement to put them away, but he did suffer them for the hardnesse of their hearts, because, had he not suffered them they would have slaine their wives. But, God is omnipotent as the Apostle speaketh: why doth he yet complaine? for who
Rom. 9. resisted his will? he will have mercy upon whom he will have mercy, and
Mat. 11. whom he will he hardneth. And, as
Luc 10. our Saviour saith: Thou hast hidden these things from the wise men of the world, because it was thy will and pleasure. So God suffereth so much as he is willing to have effected, and he willeth no more then he suffereth, and if he had not this omnipotency he were not God, and therefore with God to will and to suffer, are all one. But, *idem respectu ejusdem non potest differre a seipso*, the same thing in the same respect cannot differ from it selfe. These things be *tippis & tonsoribus*

tonſoribus aque nota, ſo common and obvious to every ſimple mans underſtanding, that I marvell how any man ſhould be ignorant of them.

But as for Gods revealed will, it is often contrary to his ſufferance, in as much as it is contrary to his ſecret will, which is all one with his ſufferance. For example, in his revealed will, he ſaith: Thou ſhalt not ſteale, Thou ſhalt not commit adultery, murther, Idolatry, and yet, in his ſecret will he ſuffered the *Chaldeans* to ſteale, *Aaron* to commit idolatry, *David* to commit murther and adultery, for had it not ſtood with his will, they could not have done theſe things, becauſe he is omnipotent, and nothing can be done againſt his will. Neither can the Atheiſts ſcoffe at this diſtinction of Gods ſecret will and his revealed will, becauſe they ſee it ſo plainely proved. For they find his revealed will revealed unto them in his written word, where he ſaith: Thou ſhalt not commit adultery, and againe they find his ſecret will to be contrary to that which he publiſhed & revealed

Exod. 20.

Iob 1. Exod. 33. 2 Sam. 16.

Exod. 20.

in his word, becauſe he ſuffered *David* to commit adultery, unleſſe they will blaſphemouſly, and contraty to ſenſe and reaſon, ſay that the power of God was ſo weake, that he was not able to hinder *Davids* adultery, ſo indeed it might follow that there were never a God, for unleſſe he be omnipotent he is no God. Now his revealed will is many times contrary to his ſufferance, becauſe he ſuffereth that which he hath willed and commanded to the contrary, as I have ſhewed you in *David* and the reſt. And this will and his ſufferance doe differ in theſe points, firſt, in reſpect of our knowledge, ſecondly in reſpect of the divers ends whereunto he willeth and ſuffereth. Concerning our knowledge, we know his revealed will, ever ſince it was written and publiſhed in his word, but what he will ſuffer contrary to that his commandement, is hidden from us, and untill it come to paſſe, and we ſee that he hath ſuffered it. As for diverſity of ends which he purpoſeth in his will and his ſufferance, I will ſhew you by a familiar example. He willeth

willeth that no man ſhall ſteale, that ſo no theefe may excuſe himſelfe by pleading ignorance, and yet he ſuffered the *Chaldeans* to ſteale *Jobs* Cattell, that ſo he might make open triall of *Jobs* patience. He willed that *Judas* ſhould not betray him, that if he did betray him he ſhould not be excuſable, yet ſecretly he willed the contrary and ſuffered the contrary, that ſo might be wrought the worke of our Redemption. And that this diſtinction of wills may not ſeeme impoſſible in God, we find it alſo in man, when a earthly Prince many times maketh a publike Proclamation that this or that Law ſhall be executed, and yet notwithſtanding hath a ſecret meaning to hinder many particulars, contrary to that which he hath publiſhed and to diſpence with his owne Proclamation, although the people take no notice thereof. Mat. 26. Acts 1. Mat. 7. of our Redemption.

Againe, theſe things are ſaid to differ in this manner, onely in regard of our underſtanding, as his will and his ſufferance are diverſly apprehended by us, but as they are in God himſelfe,

ſelfe, they cannot differ, becauſe in him, power, wiſedome, will, ſtrength, ſufferance, and all other things, are all one with himſelfe. In God, and with God there are no accidents, his will is his ſelfe, his wiſedom is his ſelfe, and his ſufferance is his ſelfe, I prove there can be no accidents with God or in him, becauſe he is not any univerſall or particular thing comprehended in the predicament of ſubſtance which is ſubject unto accidents. And becauſe he is a tranſcendent, going above all the coordinations which are in the predicamentall line, and actually infinite, ſo that he cannot be included within the compaſſe of any predicament, there can be no kind of differences either accidentall or eſſentiall in him, he cannot generically, or numerically, or ſpecifically differ from himſelfe, or in himſelfe. And ſo this queſtion is eaſily anſwered, and whatſoever the Atheiſt can alleage againſt us.

CHAP.

CHAPTER IX.

That the World had a beginning.

MOſes writeth, that in the beginning God made heaven and earth. That is, in the firſt moment of time, or, when time firſt began, then God began his worke of the Creation of the world. Which time, for as much as it is defined to be *Numerus* or *menſura motus*, the meaſure of the motion of all naturall bodies, and the ſubject of time is the very body of heaven which is firſt moved, and by which all other naturall bodyes are ſecondarily moved: time was not before nor after the heavens, but they were created both together: and becauſe after the end of the world motion ſhall ceaſe: even as before the beginning, ſo after the ending there ſhall be no more time. So then, whereas it is ſaid, in the beginning God made heaven and earth, it is all one as if he had ſaid, that once he made them. Gen. 1.

By this making is meant creation, which is to make a thing of nothing, having no matter precedent out of which he ſhould make it, and this muſt neceſſarily follow, becauſe if there had beene any matter before, whereof he ſhould have made the world, that matter had beene in ſome place, ſo then, if there were place and matter, there was a world before the Creation of the world, and the world could not be the firſt thing that was made. Creation is an action of God, not intentionall but reall, not inward but outward, not immanent but tranſient, by the which he giveth to things their being. For, although the will of God alone with reference to the things which are made, were ſufficient, yet there is a kind of influence of Gods power executing his will, which doth afterward follow in his worke. It is an action both neceſſary and voluntary: neceſſary becauſe he decreed, and yet voluntary, becauſe it was his will to create the world. And that it was no hard thing for him to create the world of nothing, neither abſurd to

ſay

ſay that God did create any thing of nothing, it is apparent, for as much as we ſee creation in the Angels, which are immateriall, and therefore cannot be of any precedent matter, as alſo the ſoules of men, which he then did, and now continually doth create, which are a manifeſt argument to prove Creation.

Out of this doctrine alſo followeth another concluſion, that God onely is eternall and before time, becauſe he did once create the heaven and the earth, and gave them their beginning, whereas before they were not, neither was there any thing beſides himſelfe.

God before the vvorld vvas made, vvas in himſelfe, and unto himſelfe inſteed of the vvorld, and he vvas alone, becauſe there was nothing but himſelfe, and yet not ſo alone, but that he had all power, wiſedome, and happineſſe in himſelfe.

He had no need of the world or any thing contained in it, for as much as he vvas eternally vvithout it, and therefore could ſtand without it, and had not his dependance of it.

He was infinitly happy in himſelfe, and therefore the Creation of it could adde no happineſſe unto him, and if he had needed it, he could have made it before. Neither did he then make it becauſe he was weary of being without it, or that it diſpleaſed him that he had not made it before, becauſe he did not make that which he would not, but he would have that which he made, and that which he would he did make in order, and therefore he made it not raſhly but deliberatly, not caſually but wiſely, and in time he did all things, and in time, eſpecially he made thee ô thou Atheiſt, that whilſt thou haſt time to live, thou ſhouldſt acknowledge and worſhip him.

The manner how he made it, even as Kings doe, by his commandement onely. He ſaid the word, and it was done. If you aske how God ſhould ſpeake? or who ſhould heare his voyce when there was nothing beſides himſelfe? he ſpake, that is, he decreed with himſelfe that it ſhould be ſo. If you aske what moved him to create it, when he could be aſwell with-

without it? being delighted with the reflexion of his own glory which he ſaw in himſelfe, made creatures, becauſe he would have ſome to be partakers alſo of that his happineſſe, as men and Angels, and for their ſakes he made the world, that they might be conteyned in it, Angels in heaven, men upon the ſuperficies of the earth, and all other creatures for the uſe of man, that ſo Angels and men ſeeing his goodneſſe, whereof they were made partakers, ſhould prayſe him.

As for the Philoſophers, and Poets, and great wiſe men of the world, although they enjoyed not the Bible, as were *Mercurius Triſmegiſtus*, *Homer*, *Heſiodus*, *Ariſtotle*, *Tully*, *Ovid*, they all held that the world had a beginning, and that God was the maker of it. How then is it that now our Atheiſts deny the ſame? Surely they thinke themſelves wiſe, and are become fooliſh, as the Apoſtle ſpeaketh. For they thinke there may be an effect without a cauſe, a motion without a mover, a worke without a workeman. Rom. 1

But becauſe diſputation is not to be held vvith them vvhich are ignorant, but vvith the learned, and the learned will not prejudice their knowledge ſo much, as to be thought not able to yeeld a reaſon of their aſſertions: let us examine the reaſons vvhich they alleadge, why they ſhould hold that the world was vvithout beginning?

Ariſtotle (ſay they) affirmeth, that there can be no motion without a mover, and there muſt be a due proportion *inter motorem & id quod movetur*, betweene that vvhich is moved and that by vvhom it is moved: there is one Sphere vvhich is called *primum mobile*, the firſt body vvhich is moved, ſo there muſt be one firſt agent to move the ſame, but he did move from eternity, there was therefore ſomething vvhich from eternity vvas to be moved by him, and that is the higheſt Sphere. For (ſay they) if he did not from all eternity move this Sphere, but began the vvorld, then *non agens factum eſt agens*, of no agent he was made an agent, which could not be vvithout

out alteration, but that could not be becauſe God is not ſubject to alteration, for then ſhould he alſo be ſubject to corruption, and ſo ſhould be no God. The argument I ſay, doth not follow, for, although that God is ſaid to be *Primus motor ab æterno*, the firſt mover from eternity, yet he did not *actu movere ab æterno*, this motion of his was not in action eternally, & therefore it is not rightly inferred that there ſhould be for that cauſe any change in God. For God whatſoever in his eternall foreknowledge he intended to doe, is ſaid to doe it in the ſame manner as he intended it, and that motion which was not *in rerum natura ſubſiſtens*, ſubſiſting in the nature of things as they terme it, yet in God was alwayes ſubſiſting, with whom all future things are preſent, which called the things that were not, by their names, as if they were. He ordained every thing that it ſhould be, even before the foundation of the world was layed: the reaſon is, becauſe that eternall and divine eſſence doth not acknowledge time, he ſeeth

things

things paſt, preſent, and future, not ſucceſſively, but all at once. Therefore they have not yet attayned to the true underſtanding of *Ariſtotles* meaning, which argue in this manner.

Naturally I confeſſe, motion is without beginning, becauſe one motion cannot begin without another precedent motion, ſo likewiſe it cannot end without alteration, becauſe *in omni verè continuo phyſico*, in every naturall thing whoſe parts have their coherence together, as this hath, there is a perpetuall ſucceſſion which may be divided into infinite parts of the ſame proportion. For even as in time, and every part thereof, there is one preſent moment or inſtant, which argueth that there is another paſt, and another future: ſo in every motion which is meaſured by time, there is one preſent mutation, which argueth one motion precedent, and another ſubſequent, becauſe every motion is a change, either of ſubſtance, or of quantity, or of quality, or of place. And therefore the firſt moment of time cannot be aſſigned, nor the firſt mutation which is in motion.

tion. The naturall Philoſophers could not diſcerne by nature, whether was firſt the Hen or the egge, becauſe one cannot be without the other, and therefore they ſuppoſed that eternally the generation of one was the corruption of another, and ſo there ſhould be an eternall revolution of things, which indeed naturally muſt be ſo, but metaphyſically it is not ſo, becauſe there is a God above nature by whom nature is overruled. Neither is it marvell though Philoſophy and Faith doe not ſpeake alike concerning the beginning of the world, when the Metaphyſiks and their principles differ ſo much from the Phyſiks and their principles, and *Ariſtotle* diſſenteth ſo much from *Ariſtotle*, one and the ſelfeſame man from himſelfe.

It is nothing to affirme that the world ſimply had no beginning, and another thing to ſay that nature did not make the world, and that by the power of nature it ſhall have no end, for, God and Nature are divers things. *Ariſtotle* confeſſed that the world began, and ſhall have an end, in

reſpect

reſpect of the divine and ſupernaturall power, becauſe he ſaid that God as he is the firſt mover, ſo he is the firſt cauſe of motion, and actually infinite, a moſt free agent, not tyed to any ſecondary cauſes, inſtruments & means whereby he worketh. He which is eternall was before all motion, and can be without motion or time, becauſe he made both motion & time. *Ariſtotle* denieth that any thing which is eternall can be meaſured by time, he denieth God to be in time, and by a conſequent he denieth him to be tyed unto motion which is meaſured by time.

God moved eternally, but his motion was metaphyſicall, which was nothing elſe, but to will, to nill, and to underſtand. The world therefore is not without beginning in reſpect of the firſt cauſe which is God, but of the ſecond cauſe which is nature, for then nature ſhould be injurious unto herſelfe, if ſhe ſhould doe violence unto herſelfe, and be a cauſe of her owne deſtruction. And therefore, according to nature there is a reference and due proportion between him which moveth and that which is moved,

moved, and the motion it ſelfe, and ſo the eternity of the mover muſt argue the eternity of the thing which by him is moved, and of the motion, but God hath, and exerciſeth his metaphyſicall power and authority over all things, whereby he counterchecketh, and over-ruleth theſe things.

The arguments therefore which the Philoſophers produce to prove the eternity of the world, are reduced unto theſe. Firſt, if there were any firſt motion, the mover and the moved body from whence this motion proceeded had their beginning, or they were without beginning, if they had a beginning, they began by a precedent motion, becauſe nothing can begin but by motion, and ſo that which is called the firſt motion could not be the firſt becauſe another went before it. But if they were without beginning, it is a great abſurdity to ſay that he which was an eternall mover, yet did not move, and that which was alwayes moved, notwithſtanding was without motion. Secondly, time is eternall, for it is in the definition of time, that

that there is alwayes in it a preſent inſtant or moment, which joyneth togethe[r] that which is paſt and that which is future, and therefore the firſt inſtant of time can[n]ot be aſſigned, and therefore motion is alſo eternall, becauſe there is a juſt proportion betweene the meaſure which is time, and the thing meaſured, which is motion. Thirdly, there muſt be a proportion betweene the cauſe and the effect, the mover and that which is moved, becauſe there can be no compariſon betweene that which is infinite and that which is finite, that which is eternall and that which is temporall. But this one anſwer is inſteed of *David* his ſling to kill *Goliah*, of *Judith* her ſword to cut off the head of *Holophernes*, of *Samſons* Jaw bone to ſlay all the *Philiſtines*, and of *Moſes* his rod to devoure the Serpents of the Sorcerers of Ægypt, to wit that theſe things hold onely in naturall movers which are tyed unto inſtruments and means, but not in God which is a ſupernaturall and free agent, theſe arguments hold in things that be finit not infinit,

Judith 16. 1 Sam. 17. Exod. 7. Judith 11.

Phyſicall

phyſicall not metaphyſicall, which worke of neceſſity and not of will, but otherwiſe they be no good conſequence, they doe not hold.

Let this therefore be the ſtate of the queſtion. God had eternally the very ſhape and Idea of the world which he conceived in his mind, and he eternally decreed when and how it ſhould be, even as when a workeman determineth to frame a piece of worke, he firſt frameth it in his mind, but doth not preſently begin the ſame: ſo he decreed eternally, and before all time, when, and how the world ſhould be in time. He which is the eternall fountaine of goodneſſe, which fountaine notwithſtanding did not eternally iſſue forth into ſtreames, but in time, did not eternally communicate unto others, this his goodnes, but was a fountaine of water, which for a long ſeaſon lyeth hidden in the earth before it doth guſh out. But he was not as a Carpenter which maketh an houſe becauſe he hath need of an houſe. Therfore he did not eternally create, not becau'e

becauſe he could not, but becauſe he would not, & he would not, becauſe he had eternally decreed that the world ſhould be in time, & he ſo decreed that ſo he might bring us to the knowledg of himſelfe, for as much as when we know that the world was not alwaies, we are forced to confeſſe that there is a ſuperiour cauſe from whence it had his beginning, whereas if it had beene created from eternity, and had had no beginning, we could not ſo eaſily have diſcerned how God ſhould have bin the Creator of it. And therefore it cannot follow in this place, that there was in God any mutation or mutability, becauſe before the world was made he was not willing that it ſhould be made, and afterward when it was made, he was willing. Saint *Auguſtine* ſaith: *Novit Deus agens quieſcere, & quieſcens agere, poteſt ad actionem novam ſempiternum adhibere conſilium, idque ſine mutatione ſui, quoniam in infinitum non cadit mutatio.* God knoweth how to be an agent doing nothing, and to doe nothing being an agent, to bring his eternall decree to a new action without any

De Civit. Dei l. 12. cap. 17.

any alteration of himſelfe, becauſe that which is infinite is not ſubject to alteration. You cannot ſay properly that God made not the world ſooner becauſe he would not, becauſe with God there is nothing ſooner or later, for although God doth worke in time, yet he cannot be apprehended by time, his actions are meaſure by time, not in reſpect of himſelfe, but onely in reſpect of us, that ſo his actions may be demonſtrated, and made manifeſt unto us. Neither ought theſe things to ſeeme ſtrange unto us, becauſe the very light of naturall reaſon giveth us thus much to underſtand, that there is an order of cauſes, and that one being ſubordinate unto another, we muſt ſtill aſcend up untill we come to one which is above all the reſt, which is of it ſelfe actually infinite, and that is God. And againe, reaſon doth tell us that becauſe God is of an infinite nature, his eſſence is ſimple, not tyed to meanes by which he worketh (for according to the rules of Philoſophy, that agent is moſt noble which needeth the feweſt meanes) and

and being not tyed to meanes he needeth no matter to worke by. Alſo reaſon doth tell us that as every thing is, ſo it worketh, but God is of himſelfe abſolute and not depending of any, and therefore worketh in the ſame manner, that he is a free agent, and therefore cannot be compelled, that he is omnipotent, and therefore nothing can be hard or difficult unto him, and becauſe he is infinite, he is tranſcendent above all the bounds of nature. Out of all theſe principles I conclude, The world had a beginning, God which is everlaſting made it in time, and hee made it of nothing, that is, without any matter precedent or going before the Creation of it.

Chapter X.

Of the Soule of man, what it is? whence it commeth? and the immortality of it.

AN Atheiſt having heard a Preacher in his Sermon make mention of the ſoule: the Sermon being ended, asked him what the ſoule was? and whether it were any thing or nothing? After diſputation betweene both, the Atheiſt ſaid: I will ſhew you what it is. So he cauſed a candle to be lighted & brought to the table, he blew it out, and ſaid: your ſoule is no more then the flame of that candle, you ſee an end of that, it is blowne out, and ſo ſhall it be with your ſoule when you die. Peradventure, ſome cauſe of this ungodly aſſertion might be the ambiguity of the word. For Saint *Auguſtine* in divers places calleth the ſoule by no better name then *Flatus* which properly ſignifieth no more then a breath, or a blaſt, *Deus fecit omnem flatum* ſaith he, God made every blaſt, meaning every ſoule, and it is written that

Ad Optatum epiſt. 157. Gen. 2.

God

God breathed into *Adam* the breath of life. And in the Scriptures it is ſometimes confounded with πνεῦμα which is a breath, and ſo ψυχὴ and πνεῦμα, *anima* and *ſpiritus*, a Soule and a breath or a blaſt, in ſignification are all one. Therefore that I may diſtinguiſh the equivocation or ambiguity of the word, that nothing may be miſtaken, it ſignifieth theſe things, 1. the life of any thing,

Pſal. 18. *anima mea eſt in manibus meis* ſaith *David*, my ſoule is in mine hands,

1 Sam. 18. meaning his life. 2. a deſire, ſo the ſoule of *David* was joyned to the ſoule of *Jonathan*. 3. the whole man conſiſting of body and ſoule, ſo ſeaventy ſixe ſoules deſcended with *Jacob*

Gen. 49. into Ægypt. 4. a blaſt, or breath,

2 Sam. 1. *Saul* ſaid to the *Amalekite*, I pray thee come upon me and ſlay me, for anguiſh is come upon me, *anxietas apprehendit me, etiamſi anima mea adhuc in me eſt*, becauſe my ſoule is yet within me. And it was ſaid of *Eutychus* which fell downe dead for ſleeping at Saint *Pauls* Sermon, *anima ejus eſt in ipſo*, his ſoule is yet in him, that is, there is yet breath

in

in his body that he may be revived againe. 5. It is alſo taken for nothing, ſo ſaid the Prophet: we have conceived, and beene in travell, and we have brought forth a ſoule, *peperimus ſpiritum*, that is nothing, becauſe the ſoule or ſpirit although it be ſomething, and a moſt excellent thing, yet becauſe it is not viſible, nor any ſenſible thing, he calleth it nothing. 6. It is taken for that which is regenerate by the Spirit of God, ſo ſaith the Apoſtle: πνεῦμα; the ſpirit luſteth againſt the fleſh, that is, the ſpirit as it is guided by God, doth ſtrive and wraſtle with it ſelfe. 7. when the ſoule and the ſpirit doe concurre together in the ſame ſentence, the ſoule ſignifieth mans will, and the ſpirit his underſtanding, ſo the Apoſtle ſaith: I pray God that your whole ſpirit and ſoule and body may be kept blameleſſe, &c. But laſt of all, and in this place it is that which is defined by *Ariſtotle: Actus corporis organici inpotentia vitam habentis*, an act or perfection of the body which giveth unto the body life, ſenſe, motion, vegetation, &c. And of this

Acts 20.

Pſa. 26.

Gal. 5.

1 Theſ. 5.

signification of the soule we are to dispute in this place.

Concerning the originall of the soule, which I proposed in the second place, it is agreed upon by the best Divines and Philosophers, that since the first Saboth, God ceased from creating any more visible things, but that he doth *Quotidie novas animas creare*, create new soules every day and houre, and moment, for as much as every moment young children are quickned in their mothers wombes, and that *Anima hominis creando infunditur, & infundendo creatur*, mans soule is in one moment infused by creation, and created by infusion of it into the body. But *Optatus* desireth to be resolved by Saint *Augustine* concerning this doubt of the originall of the soule: *utrum anima ut corpora, propagatione nascantur, sintque ex illa una anima quæ primo homini creata est, vel Deus sine ulla propagatione animas novas faciat singulis proprias?* Whether every mans soule is made out of *Adams* soule, as every mans body is made out of *Adams* body, that so, by propagation a soule

August. epist. 157.

shou'd

ſhould come out of a ſoule, as a body commeth out of a body? or whether God doth eſpecially create to every mans body a new ſoule proper onely to that body? He anſwereth: that in the ſame manner as God made *Adams* ſoule of nothing, ſo he made all mens ſoules of nothing, and he proveth it thus, 1. When *Adam* ſaith of *Eve*; fleſh of my fleſh and bone of my bone, he doth not ſay, ſoule of my ſoule. 2. If any man hold that the ſoule of man commeth of man, he muſt ſhew, that as one light is kindled of another, and one fire lighted of another without diminiſhing of their former light and heate: ſo the ſoule muſt proceed out of another ſoule, the ſame ſoule out of which it proceedeth being not diminiſhed, which cannot be expreſſed how it might be by the wit of man. And beſides, ſaith he, it is dangerous to hold ſo, leaſt ye fall into the error of *Tertullian*, which deemed the ſoule to be a body and not a ſpirit, for ſo it muſt be borne ἐκ σπέρματος of ſeed, as the body is. If they ſpeake of *ſemen incorporeum* a

Gen. 2.

ſpirituall ſeed infuſed inviſibly into the body at the time of mans conception; ſuppoſe that which is often ſeene, that that which is conceived doth prove an abortive and untimely fruit when it is *Embrio*, or *non homo*, not a perfect man, not fully ſhaped in the wombe that ſpirituall ſeed muſt either return whence it came, which it cannot doe or periſh with the body, and then will follow this abſurdity, that an immorrall ſoule is borne of corruptible and mortall ſeede. *Tolet* the Jeſuit ſheweth that mans ſoule cannot come *ex traduce*, by any Propagation, for theſe cauſes, 1. No naturall agent can produce and bring forth that which is above it ſelfe, but the ſoule of man is above nature, becauſe it comprehendeth ſupernaturall things. The *major* is plaine becauſe no naturall agent can worke, but it muſt worke, upon matter, the action muſt be a materiall action, where as the ſoule is immateriall. 2. Every naturall agent, as I have ſhewed, doth worke upon matter, and the matter is capable of diviſion, but the ſoule of man is indiviſi-

De anima lib. 3.

diviſible. 3. God hath created ſoules in the ſame manner as he created Angels, but the Angels were created of ~~nothing~~, therefore mens ſoules were created of ~~nothing~~.

of spirit

And becauſe I have entred into this diſcourſe concerning the ſoule, that I may leave the Atheiſt for a little ſeaſon, and handle one point for the inſtruction of the Divine. The queſtion ariſeth upon this diſcourſe, how the ſoule commeth to be infected with ſinne? Pope *Gregory* the Great diſputeth in this manner: *Si anima oriatur cum carne ex ſubſtantia Adæ, cur non ſimul moritur cum carne? ſi cum carne non naſcitur, cum peccato obligatur?* The ſoule is either borne together with the body of the ſubſtance of *Adam*, or elſe it is onely infuſed from above: if it be borne with the body of the ſubſtance of *Adam*, then ſhould it alſo die with the body: if it be infuſed of God, how can it being newly created, and immediatly comming from God which is perfectly righteous, be originally and naturally ſinfull, as in the fleſh which

Ad Secundinum epiſt. 53.

originally deſcendeth from a ſinfull man? *Optatus* deſireth to be inſtructed how, when, and where the ſoule which of it ſelfe is pure, beginneth to take infection? Saint *Auguſtine* anſwereth that he is not able to give him full ſatisfaction therein. *Pelagius* objecteth againſt Saint *Auguſtine* in this manner. If the fleſh onely deſcended from *Adam*, then is the fleſh onely polluted with ſinne, and not the ſoule, *Quia injuſtum eſt ut hodie nata anima non ex Adæ maſſa tam antiquum peccatum portet alienum quia nulla ratione conceditur ut Deus qui propria peccata dimittit unum imputet alienum*, becauſe it cannot ſtand with juſtice of God, that the ſoule which is newly borne and not deſcended of *Adam*, and therefore having no ſinne of her owne, ſhould beare the ſinne of another man, namely of *Adam*, which was committed ſo long before; For it is not to be thought that God which forgiveth us our owne ſinnes will imputte another mans ſinnes unto us. The ſoule ſaith he, at the firſt creation is either pure or corrupted, impure it cannot be becauſe

becauſe it commeth immediatly from God, and being at the firſt cleane, how commeth it to be uncleane? how can a ſpirit be infected by a body? that which is immateriall be polluted by that which is materiall? But Maſter *Calvin* doth ſatisfie that doubt, ſaying: that although corruption be inherent both in the ſoule and the body, yet the cauſe of that hereditary corruption is not in the ſubſtance, either of the body or the ſoule, but only it was ordained of God that the imperfections of the parents ſhould be common to all the children, even as according to the lawes of earthly Princes, ſuch as are deſcended of parents attainted of high treaſon, or are alſo ſtained in their blood, prejudiced in reſpect of their lands and honours by their fathers offences committed before their time, and whereof they were ignorant, and it is but *imitatio divinæ juſtitiæ*, an imitation of that juſtice which is with God. So then we are borne of impure ſeed as the *Pſalmiſt* teacheth, and not onely in the body, but alſo the ſoule is infected with ſinne, by reaſon

Inſtitut. l. 1.

Pſal. 50.

of this our birth, although ſinne be more apparent in the body, then in the ſoule, and the onely cauſe why the ſoule is thus infected, is this our impure and uncleane birth, and yet the ſoule is not of ſeed, or any materiall thing, but it commeth immediatly from God. And it is a weake argument which *Pelagius* uſeth: that becauſe beleeving parents doe
1 Cor. 7. ſanctifie their children, therefore children cannot receive infection from their Parents which are regenerate. For the children doe lineally deſcend from their Parents by carnall generation, but not by ſpirituall regeneration, becauſe regeneration is not from beneath, but from above, not from men, but from the holy-Ghoſt. Sanctiſication is an eſpeciall bleſſing given in particular: but ſo, that the generall courſe of all mankind may take hold of all men, for as much as they all are the Sonnes of men. *Natus eſt homo natura, ſanctificatus ex ſupernaturali gratia*, that we are borne, it is the worke of nature, that we are ſanctified it is ſupernaturall.
Iohn 3.

and

and of the speciall grace of God. But I returne to the Atheist.

The soule I say, as it appeareth by these premises, is of a more excellent and divine nature then that it should be subject to mortality and corruption. And therefore, that we may not complaine with *Theophrastus*, who accused Nature because she gave to Ravens and Harts a long life, whom length of life did no way profit, but made mans life of that shortnesse, *ut tum extingueretur quum incæpisset sapere*, that even then he was cut off and utterly extinguished when he did but begin to be wise: I will produce these arguments which are alleaged by naturall Philosophers to prove the immortality of the soule, that I may refute *Theophrastus*, and shew plainely that we are not utterly extinguished by death, and that although we doe but then begin to be wise when we are neare our death, yet we doe not then cease to be wise, but then we increase in wisedome when the soule is separated from the body. My reasons are these.

The First is drawne from the un-

derſtanding of man, for mans ſoule is of infinite capacity, the more it underſtandeth the more it is able to underſtand. It is able to comprehend not onely the whole world, but infinite worlds. In numbring it can adde and multiply ſo farre, that of addition and multiplication there ſhall be no end. It is able to imagine infinite perfection. But, whatſoever is infinite in capacity, is alſo infinite in continuance, becauſe, as the propriety of any thing is, ſo is the exiſtence of the ſame. But, for as muchas it is infinitly capable in this life, and cannot be ſatisfied in this life, therefore it muſt be ſatisfied in the life to come.

Officiorum lib. 1.

2. The object of mans underſtanding is truth, as *Tully* ſpeaketh, not in particular, but in generall, which is the way wherby all things are known, And therefore it cannot be ſatisfied untill it come unto that in which all truth conſiſteth, and that is God, which is truth it ſelfe according to his eſſence, for no accidents are in him. And for as much as this cannot be attained unto in this life, therefore it is reſerved unto a better life.

3. The

3. The object of mans underſtanding is ENS, every thing that is, but becauſe there are ſome things materiall & ſome ſpirituall, it muſt conceive them both, and as for the things which be immateriall and without bodies, it cannot diſtinctly conceive them in this fraile body, therefore the conceiving of them belongeth to the ſoule when it is ſeparated from the body.

4. All men by nature deſire knowledge as the Philoſopher ſpeaketh, but *ſcire eſt rem per cauſas cognoſcere*, to know a thing is to judge and diſcerne of the cauſes of it. So then becauſe it is naturall to every man when he ſeeth any effect, to ſearch out the cauſes of that effect: and againe, when he hath found out the cauſe, to ſearch further, and examine what is the cauſe of that cauſe, and ſo to aſcend higher untill he come to the higheſt cauſe, which is God. And that cannot be in this life, becauſe the eſſence of God is not conceived by diſcourſing of him, but by perfectly ſeeing of him, & beholding of him face to face, even as he is.

Metaphiſicorum, l. 1. Poſteriorum lib. c. 2.

My second reason is drawne from the will of man. That also is infinite, for he can love that which is good, not onely in the first degree, but also in the second and third, neither can there be any end of his love, but still his loving and liking may increase. as Saint *Augustine* saith in his Meditations: *En amo te Domine, & si hoc non sufficit, amo te plus, & si hoc parum est amabo te validius*, Behold Lord I love thee, if this be not enough, I will love thee more, and if that be not yet enough, I will still love thee more. Man may desire that which is infinitely good, and this infinite capacity of the will must be fulfilled, and because not in this life, therefore after death.

2 The liberty also and freedome of mans will (I meane not in Divine but in civill and domesticall affaires) is of an infinit power, which is a sufficient argument to prove the immortality of the soule. For if man will not, no creature is able to force his will to love this thing or that, *voluntas potest cogi*, who can impose a necessity upon man to be willing

or

or unwilling to doe this or that? but onely God which hath created both the will and underſtanding, and is therefore above them both.

3 The object of the will is that whatſoever is good, I meane all goodneſſe in generall, and therefore never reſteth, but ſtill willeth and deſireth, untill it come to perfect fruition of God in whom all goodneſſe is included, who is eſſentially good in himſelfe.

4 The will of man moveth it ſelfe to one thing and an other, and is not moved by any naturall agent, and as the will is, ſo is the eſſence it ſelfe, and therefore not ſubject to corruption.

A third reaſon, the very appetite of man is alſo infinite, it findeth no contentment among all the things which are under the Sunne, it is never ſatisfied with the deſire of happineſſe, knowledge, honour, glory, riches, and eternity, that it may live after death. But to whatſoever nature hath given this appetite, it hath alſo appointed how this appetite ſhall be ſatisfied,

and

and that muſt be onely after death.

A fourth, the very operations of the ſoule it ſelfe without any reference unto the body. As for example, to beleeve, goeth farre above ſenſe, and is an act ſeparated from it. To diſtinguiſh betweene a body and a ſpirit, to imagin thoſe things which are but onely imaginary, as *vacuum*, *infinitum*, *in rerum natura*, emptines, infiniteneſſe in worldly and naturall things, mathematicall lines, to make *ſillogiſmes*, to define, devide, demonſtrate. And theſe things it doth without the conditions & properties of the body, and it doth theſe things the better the more it is abſtracted from the body, and therefore doth then beſt of all, when it is altogether out of the body, and at full liberty, theſe things which doe not depend upon the body, neither can be accompliſhed by the Organs and Inſtruments of the body.

A fift, nothing can be deſtroyed by that wherin the perfection of it doth conſiſt, but the very perfection of the ſoule doth conſiſt in, the abſtraction and ſeparation of it from

from the body, which appeareth by the judgement of all morall Philoſophers which hold the very higheſt perfection of vertue, to be then when man doth not follow the paſſions and perturbations of the body, but doth ſubdue them wholly to the minde and underſtanding.

The ſixt, There is a kind of reflection of the minde and all the faculties thereof, above it ſelfe, the underſtanding underſtandeth that it doth underſtand, the will willeth that it ſhall be willing, the memory remembreth that it doth remember, ſo it underſtandeth that it willeth and doth remember, which no bodily nor mortall thing can performe, it is therefore ſpirituall and immortall.

The ſeventh. Beſides the uſuall manner of attaining to knowledge which is proper to it ſelfe, the ſoule hath alſo a more divine knowledge by the influence of an higher cauſe, which is by revelation and

and infuſion. But when it hath ſuch revelations it is abſtracted from the body, and therefore it is in a more perfect eſtate when it is not at all in the body.

The eight. The firſt originall or beginning of the ſoule is not by any naturall agent, becauſe it is more perfect then the body, for no effect which is more perfect can proceed from a cauſe which is of leſſe perfection. Therefore as it proceeded not from any naturall cauſe, ſo it cannot be deſtroyed by any naturall cauſe, and therefore it cannot die by ſeparation of it ſom the body.

The ninth. The ſoule ſubſiſteth by it ſelfe, and therefore it cannot dye by any accident: The antecedent I proove, becauſe it hath operations proper to it ſelfe, as I have ſhewed.

The tenth. Every thing which is corrupted hath his bane and deſtruction either by that which is contrary to it ſelfe, as heat by cold, drineſſe by moyſture, or by the abſence of that whereby it is preſerved and nouriſhed, as the Lamp goeth out for

ſcr want of oyle, or by the corruption of the ſubject in which it is, as the heat of the fire when the fire is extinguiſhed, but nothing is contrary to the ſoule, becauſe it is a ſubſtance and not an accident, neither doth it depend upon any materiall cauſe, but onely on God, neither hath it any ſubject becauſe it is no accident.

The eleventh. That which dyeth with the body muſt alſo languiſh and decay with the body, and wax old when the body is old, as it appeareth by ſence, motion and vegetation, which in old men doe faile, but underſtanding doth increaſe in age. not ſick.

The twelfe is the very convenience and agreement which the ſoule hath with God, and the Angels, it argueth the immortality thereof, for why are they ſaid to be immortall, but becauſe they are as the ſoule is, ſpirituall, immateriall, ſimple, no way mixed or depending of the body?

The thirteenth. What is more common in this life, then the proſpetity of the wicked and adverſity of the godly? But it cannot ſtand with Gods juſtice nor his providence, that there

there ſhould be no reward for weldoers, and no puniſhment for ungodly men, therefore becauſe it is not in this life, it muſt needs be in another life, which cannot be unleſſe the ſoules of men be immortall.

To conclude, It is incident to good men to hope well, to evill men to feare and be troubled in their minds becauſe of their offences, there is Concience. But there cannot be Conſcience without immortality of the ſoule. Therefore I conclude, that the ſoule of man is immortall.

CHAPTER XI.

Of Noah *his Arke and the Deluge.*

THe Atheiſts diſpute againſt the ſtory of *Noah* his Arke, and the manner of the drowning of the world with water, ſaying: it was an impoſſibility that ſo many creatures ſhould be preſerved in ſo ſmall a veſſell, or that the world ſhould be ſo deſtroyed. For the better

ter ſatisfaction of ſuch ungodly men, concerning that ſtory, I obſerved theſe things which follow.

Concerning the multitude of beaſts which were in the Arke, of thoſe which were cleane were 7 of every ſort, that is, 3 couples for increaſe, for meat when it ſhould be permitted to eate fleſh, for labour and other uſes of man, and the odde beaſt for Sacrifice. Of uncleane beaſts 2 of every ſort for increaſe. As for fiſhes, they were in the Sea, and not deſtroyed, becauſe they were farther ſeparated from the ſins of men, for they were in another element, as alſo ſuch other creatures as can live in the waters, as Otters Seawolvs, Swans, water-fowles, &c. Againe, from the kindes of beaſts which were in the Arke, were excluded ſuch as bred not by generation, as Mules ſuch Serpents & creeping things as are ingendred by the Sun out of putrifaction, ſuch as being wholy periſhed might be reſtored againe in other creatures which were preſerved as Mules which are ingendred of an horſe and a ſhee Aſſe. Therefore theſe beaſts which were

were in the Arke, were onely ſuch as lived upon the drie, and proceeded by generation. The number of beaſts (according to *Pliny* and *Geſner*) are not knowne to be above one hundreth and fifty kinds. And it is very likely that they which are not knowne, ſhould be neither great, nor many. And of them which are great, there are not above forty kindes.

Natural. hiſt. c. 10. De Animalibus.

As for the capacity of the Arke, it was 300 cubits in length, 50 in breadth, 30 in height: there were three chambers or floores in it, therefore there was roome enough to receive all theſe beaſts, and many more, and meat for them for a long time, that we need not for the defence of this ſtory, to flye to Geometricall cubits, ſaying; that *Moſes* being learned in Geometry and all the Arts of the Ægyptians, did underſtand Geometricall cubits, but plaine cubits. Such a cubit is the length of a mans arme from his elboe to the top of his middle finger. Though (no doubt) ſuch cubits were then longer then now they are, becauſe men were of higher ſtature then now they are.

Acts 7.

are. But the length thereof being 300 cubits, ſheweth that it was 5 times the length of *Salomons* Temple which was but 60 cubits long, the bredth of it being 50, it was twice and an halfe as broad as being but 20 cubits broad. But the length of it being 300 cubits and the breadth 50 being joyned together, doe make of ſquare meaſure, by the common rules of art, 15 thouſand cubits. Moreover, it contained in the height of it 3 ſtories as I have ſhewed, one being above the other, in regard whereof, it was 3 times as capable of the creatures, containing 3 times the meaſure of the loweſt roome, excepting onely the thickneſſe of the boords which made the partition betweene the floores, that is, in the whole 45 thouſand cubits, and every ſeverall floore containing 10. cubits in height. The food of the beaſts, whatſoever it was before, it might be haye, hearbs and berries, for what food would not hunger cauſe them to eat? 1 Reg. 6.

The worke-manſhip, though it were above the knowledge of man

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to deviſe it, and contrive it in ſuch ſort, and above his cunning & ſtrength to guide ſo great a veſſell on the water, and to keep it from wracks: it was an hundred yeares in building, it needed not to be lanched out into the water as ſhips are, becauſe the water of it ſelfe did beare it up when all the earth was over-flowne.

From whence had God ſuch great quantity of water to drown the world? There were two immediate cauſes, the Sea beneath, becauſe the fountaines of the deep were opened, and the heaven above, for the windowes of the heaven were alſo open. Concerning the waters from beneath: the vains & pores of the earth were broken up to ſend forth more aboundance of water, the waters which were before gathered together into certaine places began to ſwell, and being rarified overflowed the bankes, that, as before, according to nature the water was to hide and cover the whole earth, yet, *ſecundum naturæ conſilium*, according to the counſell and diſpenſation of nature, for the preſervation of theſe creatures, the water and

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the earth made but one glob; ſo now againe, for the deſtruction of theſe creatures, the waters did hide and cover the whole earth, as according to nature they ought to doe. And we ſee by our owne experience, though not in generall, becauſe God hath promiſed otherwiſe, yet in particular, how often the water goeth beyond the bankes, and maketh breaches into the land. And it is in mans reaſon impoſſible how it ſhould be otherwiſe, but that the water being a liquid and fluid ſubſtance, ſo farre in quantity exceeding the earth, and in place higher then the earth, ſhould preſently drowne the earth. But onely God doth ſupernaturally governe it, and reſtraine it againſt the nature of the firſt creation. The windowes of heaven were open, that is, as the Text doth expound it, it rayned 40 dayes and 40 nights, all the clowds were melted and diſſolved into raine, and whereas before God ſeperated and divided the waters from the waters that ſome were beneath in the Sea and rivers, and part of the earth and, ſome

Gen. 8.

Gen. 1.

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in the ayre frozen and congealed into clouds: now to make a deluge and generall over-flowing, he brake the partition, and let them be at liberty as they were before.

I could for their better contentment ſtand upon ſuch naturall cauſes as are beſides the Text, as ſome Divines & Philophers have done, which by the windows of heaven underſtand *Cancer*, *Piſces*, *Heiades*, *Pleiades* and *Orion*, among the ſtarres, *Mars*, *Venus*, and *Luna*, among the Planets. Alſo I could alledge *Mechlinus* the ſcholler of *Albertus Magnus* in his Commentaries, which writeth that before the flood there was a Conjunction of *Jupiter* and *Saturne*, in the end of *Cancer*, contrary to the Ship called *Argo*, which repreſented the Arke, and that this Conjunction did portend an inundation, although I need not to ſtand upon theſe things, becauſe the naturall cauſes which I have alleadged out of the Text are ſufficient.

In magnas Albumaſaris conjunctiones.

But they object, that the waters covered the mountaines 15 cubits upward, as it is in the Text, and they aske

aske how that could be, ſeeing there were but two cauſes, the ſwelling of waters beneath, and the rayne above. For ſome mountaines are higher then the middle Region of the ayre, and by a conſequent they are higher then the clowdes, as namely, *Olympus* in *Theſſaly*, *Artas* in *Barbary*, the *Alpes*, &c. My anſwer is, that if any part of the earth is above the clowdes, it is naturall for the water alſo to be above that part of the earth, be it never ſo high, therefore it is not to be wondred at, much leſſe is it impoſſible or abſurd. *Selius Poth. hiſt. c. 18. Herodian. Herodotus in Melpomene.*

Againe, though the clowdes are not above theſe few mountaines, yet the firmament or middle region of the ayre it ſelfe is farre above them, and although ſome of theſe mountaines are found to be by the plumline or perpendicular 15 furlongs aſcending from the plaine, and the clowdes are commonly lifted up but 10 furlons above us, yet ſometimes they are lifted up 40 furlongs as *Pliny* ſheweth. Againe, the very waters of the deepe doe ſtand above the mountaines. You aske how that *Lib. 2. c. 23.*

may

may be? you ſay they are beneath the firmament, and that therefore they cannot be above the mountaines, ſeeing theſe above the firmament are the clowds which are a great deale lower then the mountaines, unleſſe the waters which are beneath the firmament, ſhould be above the waters which are above the firmament? To this I anſwer, that the miſts which are in the vallies are reckoned among the waters which are above the firmament, and yet are ſometimes diſſolved into raine before they are drawne vp ſo high as the mountaines, for which cauſe they ſeeme to them which be in the valleyes, to be gathered together in the tops of the mountaines, and doe hide the mountaines with darkneſſe: in the tops of which mountaines, yet Springs doe ariſe, which are of the waters beneath the firmament.

For another cavell, they object, that the flood began the 17 day of the ſecond moneth, that the raine continued 40 dayes, that the waters prevailed 150 dayes, whereupon they aske how it could be that the

Arke

Arke reſted upon the mount of *Armenia* the 7 day and the 7 moneth, which by this account was 4 dayes before the falling of the water? to them I anſwer: the waters prevayled on the earth 150 dayes, albeit they began to be diminiſhed before the full end of 150 dayes. For nothing letteth but that they might well be ſaid to prevaile, that is to be ſtrong and deep upon the earth, albeit they were in part diminiſhed, and that the Arke might draw ſo deep of water, as the mount being high, to reſt upon it. And, where it is ſaid after the Arke reſted upon the mountaine, then the waters were abated, that is, it might then more plainely and ſenſibly be perceived and appeare to the eyes of *Noah*.

The heathen Hiſtories doe mention this Deluge, although after a corrupt manner, which is not ſufficient to ſtrengthen the truth, but yet ſerveth to convince the Atheiſt. And though Saint *Auguſtine* ſaith: *Diluvium gentium nec Latina nec Graeca novit hiſtoria*, no heatheniſh writers do remember it, meaning, without corruption: *civit. Dei lib. 18.*

yet *Joſephus* ſaith: *Hujus autem diluvii & arcæ meminerunt omnes Barbaricæ hiſtoriæ ſcriptores*, that all Barbarian hiſtoriographers have mentioned this Deluge and Arke of *Noah*, whereof he reckoneth theſe: namely *Beroſus* the Chaldean, *Hieronymus* the Egyptian, *Phœnix Mnaſſeas*, *Nicholaus Damaſcenus*. And *Euſebius* remembreth Greeke writers, *Alexandrum Polihiſtorem*, *Molonem*, *Empoleneum* and others which have written of it under the name of *Deucalion*, as they have received it from others by report *Ovid* maketh a lively deſcription of this Deluge under the name of *Deucalion*. And *Juſtin Martyr* ſaith, we Chriſtians call him *Noah* whom the heathens call *Deucalion*. *Plutarch* ſaith, that the Dove which was ſent out by *Deucalion* his Arke brought to him a token of the fall of the water. And *Lucian* an Atheiſt yet ſaith, that this generation of man which now is, was not from the beginning, but that it wholy periſhed which then was, and that this progeny which now is, is another which deſcended from *Deucalion*.

Anti. l. c. 4.

Lib. 9. de præparat. Evang.

Metam. l. 1.

Apolog. 1.

lib. de induſtria Animalium. lib. de dea Aſſyria.

calion. And of the generation which perished, that they were cruell, wicked, perjured, they harboured not strangers, they were inexorable, for which cause they suffered great calamity, for suddenly the earth poured out great store of water, great quantity of raine fell from the skie, the rivers swelled, the Sea arose to such an height, that the world was drowned and all things perished. Of that multitude onely *Deucalion* was left alive, who was preserved by these meanes: He put himselfe with his wife and children in a great Arke which he had made, when he had imbarqued himselfe, there came unto him Swine, Horses, Lyons, and all other Beasts which the earth nourished, two of every sort. So God left not himselfe without witnesse among the heathen, that thereby he might stirre them up to search out the truth, which onely remained in the Church of God.

CHAPTER XII.

Of the deſtruction of Sodom.

Gen. 19. Deut. 29. Eſa. 13.

WHen *Lot* had entred into *Zoar*, the Lord rained upon *Sodom* fire and brimſtone, and burned the City, and the plaine, and all the inhabitants, and all that grew upon the earth. And *Lots* wife behind him looked backe, and ſhe was turned into a Pillar of Salt. This is the ſtory of the Bible, and what ground hath any Atheiſt to deny it? The Chriſtian may eaſily confound the Atheiſt, becauſe the reliques of it doe yet remaine, and the place doth ſhew it ſelfe. Concerning the time when it was done, it is ſet downe in the Text, that it was burned in the dayes of *Abraham*, which aroſe early in the morning and beheld the ſmoke of it mounting up as the ſmoke of a Furnace. And by juſt computation it is well knowne to have beene about 392 yeares after the flood. The place is well knowne

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to all Coſmographers, and is daily ſeene by many travaliers: it is one of the three famous Lakes wich are in the Land of *Canaan*, which are commonly by the figure *catachreſis* called Seas. For in that Land there are three ſuch waters, the Sea of *Galily*, where *Peter*, *Andrew*, *James*, and *John* were about their nettes, when our Saviour did call them to be Apoſtles. Math. 4. The Sea of the *Gadarens*, into which the heard of ſwine did run headlong when the Devils had entred into them by the permiſſion of our Saviour Chriſt, being beyond *Jorden* towards *Arabia*, and the waters are at this time venimous, and as it is thought polluted by thoſe ſwines. Math, 8. The third is this, which we are now to ſpeake of, and the ſubject of our diſcourſe. A great part of it, which then was land, is now all watet, and is called *Aſphaltites* of ἄσφαλτος which ſignifieth pitch, becauſe great quantity of pitch boyleth out of it, and is alſo called *Mare mortuum* the dead Sea, or *mare mortuorum* the Sea of the dead, becauſe no fiſh nor other creatures can live in it. The nature of is ſuch that *Vide Cæſar. meteora.*

if any boards be throwne in it, they will preſently ſinke to the bottom, if any veſſell be upon it, which hath men in it, ſo long as the men live, it will be above the water, but as ſoone as the men are dead, being poyſoned with the ſtinke of it, the veſſell will preſently ſinke. Inſo much that when *Veſpaſian* the Emperour had cauſed certaine men to have their hands tyed behind them, that they might not be able to ſhift for themſelves, and to to be violently plunged into the bottome: they were preſently driven up againe with as great a violence unto the top, and ſo floted upon the ſuperficies of the water until they were dead. The quantity of this ſtinking lake is about eight high Almaine miles, within the compaſſ: of ia were ſcituated theſe five Cities, *Sodom*, *Gomorah*, *Adama*, *Seboim*, and *Segor*, which were deſtroyed with fire and brimſtone, of the which the chiefe and principall was *Sodom*. In this water ſtandeth a rocke, which to them that behold it, repreſenteth the image of a woman, that is *Lots* wife. In the bankes round about it, and all the

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ground which is neare it, are ſome reliques of theſe Cities yet remaining, for the earth doth looke like aſhes taken out of a furnace, there are great ſtones and pieces of rocks which looke as if they had beene in the fire, great heaps of ſalt, a ſmell of fire as if the place were ſtill burning, a filthy ſavour of brimſtone, ſuch ſmokes and vapours continually riſing out of the ground, that they doe annoy the villages and inhabitants which are any way neere that place. Some Trees doe grow there, and bring fruit, but the fruits thereof never come to ripeneſſe: if a man gather one of the Apples and cut it with his knife, they are full of nothing but ſparkles of fire and noyſom ſmoakes. And therefore, for the confirmation of this ſtory, beſides the witneſſe of the Scriptures, we need no more then the teſtimony of the place it ſelfe, which doth moſt plainely diſcover it ſelfe. And therefore the beſt counſell that I can give the Atheiſt that readeth this ſtory is this: that hereafter he doe no more deny the truth of it, or make

any queſtion how it might be, but rather thus: *Quotieſcúnque legit hiſtoſtoriam timeat ne ipſe fiat hiſtoria*, ſo often as he readeth the ſtory, let him tremble at Gods judgements, leaſt he become alſo an actor of ſuch a Tragedy, and the ſubject of the like ſtory, that is, leaſt he be turned into a ſtone as *Lots* wife was, or conſumed with fire and brimſton as *Sodom* was.

CHAPTER XIII.

Of Chriſt.

I Have (I truſt) ſufficiently proved that there is a God, that the Atheiſts might be converted unto the true God. But becauſe this knowledge of God in his creatures, is only ſufficient to give them occaſion to ſeeke further, and no way in it ſelfe able to ſave their ſoules, they muſt alſo know him in his Sonne, by whom onely ſalvation commeth. When the fulneſſe of time was come ſaith the Apoſtle, God ſent his Sonne made of a woman, &c. That I may therefore

Gal. 4.

prove

prove unto them God in his Sonne our Saviour Chriſt, by humane authorities and reaſons, becauſe they will not ſtand to the authority of the Scriptures: I will not alledge the teſtimony of the devils out of the Goſpell, which ſaid: Jeſus thou Sonne of God, what have we to doe with thee? art thou come hither to torment us before the time? but out of prophane hiſtories, which ſaid in effect the ſame thing. For being ſilenced at his comming; that their Oracles could give no more anſwer, and being asked a reaſon of their ſilence, one of them anſwered, as in the 4 Chapter I have already ſhewed unto you. Mat. 8.

Me puer Hebræus divos Deus ipſe gubernans
Ce dero ſede jubet, triſtémque redire ſub orcum,
Aris ergo dehinc tacitus abcedito noſtris.

Upon which anſwer by them given, *Auguſtus* the Emperour erected an Altar in the Capitoll of *Rome* with this inſcription: ARA PRIMO-GENITI DEI, An Altar dedicated to the

firſt begotten Sonne of God. I cannot ſee how any thing can be plainer then the Devils confeſſion by the Oracle of *Apollo*, wherein he is called: *Puer Hebræus*, an Hebrew Child, and *Deus* a God. A child, there is his birth and humane nature, like that of the Prophet *Eſay*: *Natus eſt nobis puer*, a Child is borne unto us, and an Hebrew, as the Apoſtle ſpeaketh: He deſcended not of Angels, but of the ſeed of *Abraham*. And God, there is his Divine nature. God is become a child, there is Chriſt God and man.

Eſay 9. Heb. 2. *Symbolum Athanaſii.*

Our Saviour ſhewed himſelfe many wayes to the Infidels to be God, and yet to be borne, but they underſtood him not. *Tully* citeth the Prophecy of *Sybil* for proofe that a King ſhould be borne, and that none ſhould be ſaved unleſſe they did imbrace him, and yet, neither he, nor the reſt of the *Romans* had the grace to apply it rightly. *Tully* himſelfe did onely alledge it, but not beleeve it, for he thought it to be ſome invention of man tending to the alteration of the State of *Rome*. *Lentulus* applyed

De divinatione l. 2.

plyed it unto himſelfe, hoping he ſhould be that King, and therefore joyned in conſpiracy with *Cateline*. *Virgil* applyed it to *Solonius* the ſon of *Pollio* becauſe he was his good Patron, and was deſirous to honour & magnifie him above other men. And it is very likely that *Virgil* had heard ſomething concerning this matter of the Hebrews themſelves, becauſe (as *Joſephus* writeth) when ſo ever *Herod* the King of *Judea* came to *Rome* he lodged at *Pollio* his houſe, unto which houſe *Virgil* often reſorted. But afterward *Conſtantine* the great did expound that prophecy to be underſtood onely of the Incarnation of Chriſt. *Joſephus* writeth that there was an ancient Prophecy among the *Romans*, that a King ſhould come out of *Judea*, which ſhould be the great man of the world. But they were ſo blind that they could not apply it unto Chriſt, of whom it was meant, but they underſtood it of *Veſpaſian* the Emperour, becauſe he conquered the Jewes. *Suetonius* maketh mention of a ſtrange accident which fell out at *Rome* before the birth of Chriſt,

Lucius Florus l.4. c.12. Eglog. 4.

Antiquit. l.15.c.13.

Oratione ad ſanctum coetum. Belli Iudaici l.7. c.12. Inoctan. Aug. c. 94.

by

by which it was publikely acknowledged that Nature did breed a King which ſhould raigne over the people of *Rome*, and what that wonder was, *Dio* ſheweth: In the Capitoll many images were overthrowne from heaven, writings ingraven in Marble pillars were blotted out. But they had not ſo much light as to underſtand that the Kingdome of Chriſt his Goſpell ſhould overthrow Idolatry, and preſcribe new Chriſtian lawes, whereby his Church ſhould be governed. Great was the blindneſſe of *Auguſtus* which could erect an altar to the Son of God, and yet could not acknowledge the Sonne of God when he was borne, and publiſhed to the world, and being himſelfe a type and figure of Chriſt, yet did not ſee Chriſt in his ſelfe, of whom he was a figure. And, that it may not ſeeme to any man abſurd which I have ſaid, that *Auguſtus* was a type of Chriſt, we find the like in the Prophet *Eſay* concerning *Cyrus* the King of *Perſia*; I have likened thee to my ſelfe, though thou haſt not knowne me. *Cyrus* was a type of Chriſt though he

Rom. hiſt. lib. 37.

Iſay 45.

he knew not Chriſt, in that he delivered Gods people out of captivity, by giving them leave to returne to their Country and to build the Temple. So was *Auguſtus* a type of Chriſt in his happy and peaceable government of the Empire, in that he was ſaluted firſt by that name of *Auguſtus* the ſixt day of January, and the ſame day was Chriſt worſhipped as a God and King by the Wiſe-men which came from the Eaſt: that under him were burnt the records and ſpecialties of the debts which were due to the treaſure-houſe or Chamber of the Empire, for ſo by our Saviour was cancelled the hand-writing of ordinance which was againſt us, and it was nayled on the Croſſe, when our Saviour was borne: great quantity of oyle did miraculouſly iſſue out of the earth, what was that but the birth of the Lords Annointed which was annoynted with the oyle of gladneſſe above all his fellowes? upon that miracle *Auguſtus* was ſo aſtoniſhed that he made proclamation, that after that time no man ſhould call him Lord, and

Math. 2.

Col. 2.

Oroſius hiſt. l. 6. c. 20.

Heb. 1.

and was that but a manifest acknowledgement that a greater Lord was borne then *Augustus* was?

To this also I may adde the testimony of the starres and constellations in heaven, to shew the Atheist the birth of the Son of God upon the earth. The Wisemen, as I have shewed before, sought out our Saviour Christ by the leading of a Starre, which Starre I have proved to be miraculous. And yet although the birth of the Sonne of God was not subject to constellations, but was farre above the capacity of Astrologers and the the course of the heavens: yet the very Astrological predictions, and Aspects of other naturall Starres were enough to give occasion to the Gentiles to seeke farther, and so to come to the knowledge of the birth of Christ, for as much as they did yeeld *benignos influxus & amica lumina*, as the Astrologers call them, the best influences, and most favourable Aspects unto the nativity of him, of whom they received their influences, their lights, their Aspects, and all their heavenly vertues. The Wise-

Math. 2.

men

men which came from *Perſia* to *Bethleem*, although they could not know Chriſt by the heavens, yet the heavens gave them two manner of wayes to underſtand that a man ſhould be borne, which in glory and honour, vertue and piety, ſhould farre exceed all other men. For firſt, the ſixt yeare before our Saviour was borne, there was a Conjunction of *Jupiter* and *Saturne* in *Cancer*, which moved all the Aſtrologers then living, to ſay, that ſhortly after there ſhould inſue a very great change and alteration of Religion. Secondly, the conſtitution of the heaven which was at the time of our Saviour his birth in the 42 yeare of the Empire of *Auguſtus*, the 24 of December, a little before midnight did teſtifie the ſame. For in it the *Horoſcopus* was the eight part of *Virgo*, which ſignifieth change of Religion, *Saturne* was in the higheſt part of the heaven, *Sol* in the loweſt, which did ſhew that ſuch a Child was borne which might cauſe the world to wonder. And as *Albertus Magnus* citeth out of *Albumaſar* the great Aſtro-

Petrus Aliacus Card. queſt. in Gen. 30.

In ſpeculo.

Aſtrologer : *aſcendit in prima facie illius ſigni virgo pulchra & honeſta habens in manu ſua duas ſpicas & nutrit puerum, & vocat ipſum puerum quædam gens Jeſum, & aſcendit cum ea ſtella virginis, Non quod ſubjaceret ſtellarum motui qui creavit ipſas ſtellas, ſed quia quum extenderet cœlum ſicut pellem, formans librum univerſitatis, noluit literis ejuſdem deeſſe ex his quæ ſecundum prudentiam ſuam in libro æternitatis ſunt ſcriptæ etiam elegantiſſimum illud a natura quod de virgine naſceretur, & per hoc innueretur homo carnalis & verus, qui non naturaliter naſcebatur.* There aroſe in the firſt aſpect of the ſigne *Virgo*, a faire and chaſt Virgin, having two eares of corne in her hand, and a Child in her armes, which Child ſome Nations doe call Ieſus, not as if he that made the ſtarres were any way ſubject to the motion of the ſtarres, but that he which ſtretcheth forth the heavens as a ſcrole of Parchment, when he writ the booke of nature, might not want witneſſe out of the booke of nature, of that which before was contained in the booke of eternity,

In maiori introductorio, tractatu ſexto.

nity, which was his ſecret decree, that a Virgin ſhould bring forth a Child, and ſo he ſhould be deſcribed to us to be a naturall man although not borne after a naturall manner.

Thus have I proved the comming of Chriſt by many witneſſes, of men, of devils, of ſtars & ſenſeleſſe creatures, cited out of prophane ſtories, becauſe the Atheiſt will not beleeve the teſtimony of God and Angels in the holy Bible. Yet for their better ſatisfaction conceining divers particulars, I will alledge them reaſon ſo farre as faith may be made manifeſt by reaſon, that if poſſibly it may be, they may be brought to the ackowledgement of the truth.

They aske us what need there was that the Son of God ſhould take our fleſh? and whether God was not able to ſave us by other meanes? I anſwer. Man offended God, and therefore it behoved man to make ſatisfaction, but man alone was not able to ſatisfie, therefore God and man were joyned together. I prove the *minor*, that man alone was not able to ſatisfie, becauſe God would not be ſatisfied but by

ſacrifice

ſacrifice, and no ſacrifice unleſſe it were infinite, could ſuffice. That an infinite ſacrifice was requiſite, I prove by theſe reaſons: An infinite offence cannot be purged but by a ſacrifice anſwerable to the offence, but mans offence was infinite in two reſpects, firſt, of the infinite God-head which was offended, ſecondly of man himſelfe which was the offender, which although he be finite, yet *voluntate peccandi in infinitum rapitur*, he hath an infinite will and deſire to commit offences. And againe, as man alone was not ſufficient, ſo it was not for God alone to worke this worke of our Redemption, becauſe there was no ſacrifice ſufficient to pacifie God, but by death, and, as man without God could not over-come death, ſo God without man could not ſuffer death, and therefore it was required that the Saviour of the world ſhould be God incarnate, and ſo God and man to make one Chriſt, might be united together.

They aske how it came to paſſe that man offended? For their ſatisfaction I anſwere: God made two

eſpeciall

eſpeciall creatures to his owne Image, indued with underſtanding, Angels and men; he gave them two gifts whereby they might continue their happy eſtate, knowledge to diſtinguiſh betweene good and evill, and freedom of will to chooſe one and leave the other, ſo that they might chooſe whether they would fall or ſtand. The Angels firſt fell, the cauſe of their fall was pride, the object by which they were puffed up, the reflection of themſelves upon their owne ſelves, beholding their owne glory and that excellency whereunto they were created. For they could not be proud without an object, and there could be no other object to make them proud but themſelves. For God was ſo farre above them in glory, that the ſight of him would make them rather to have a meane conceite of themſelves; and as for man he was farre beneath them, that they tooke no ſuch delight in looking ſo ſtedfaſtly upon him, as to compare him with themſelves. And therefore they beheld themſelves in themſelves, and ſo being delighted with their owne glory,

glory, many of them forgot their owne ſelves how they were ſubordinate unto God, and ſo their ſervice and duty towards God was interrupted, which did conſiſt in perfect love, ſincere adoration, and imitation of him. And for this cauſe they were caſt downe. After their fall they envyed that man ſhould ſtand, and moved him to diſobedience, the outward object which allured him to diſobedience being an Apple, they moved him to take the Apple by falſe ſuggeſtions, that ſo his eſtate ſhould be advanced. Now both Angels and men had fallen, it pleaſed God to reſtore man againe, but not Angels, for theſe two cauſes: Firſt, the Angels being firſt in the prevarication ſeduced man, and were the cauſe of his fall. Secondly, the Angels being Spirits & not bodies were of greater perfection then man was, and therefore better able to withſtand ſinne and all manner of temptations then man was, and therefore God was more highly diſpleaſed with the ſinne of Angels then he was with the ſinne of men. And therefore he ſent his Son

for

for the Redemption of Man, but not of Angels.

They aske why the Father tooke not fleſh rather then the Sonne? why the being incarnate had his conception of the holy-Ghoſt without begetting? how he could be borne of a Virgin, and wherefore he was ſo borne? to which queſtions I anſwer as followeth.

The Incarnation of the Sonne was the worke of the whole Trinity, yet one perſon was Incarnate, as if three ſiſters ſhould make a Coat, and one put it on. *Pater & Spiritus impleverunt carnem Chriſti majeſtate, Filius tantem aſſumptione*, The Father and the holy-Ghoſt filled the fleſh of Chriſt by their Majeſty, but the Son by aſſumption of it unto himſelfe. *Quia congruum fuit, ut qui erat in deitate Filius Dei, eſſet in humanitate filius hominis*, It was moſt fit that the Son only ſhould be incarnate, and not the Father nor the holy-Ghoſt, that he which in his Divintiy was the Son of God, might be in his humanity the Sonne of man.

He could not have been man had he

he not beene conceived. And for as much as he came into the world to redeeme mankind, which he could not doe unlesse he were without sin, and he could not have beene without sinne, had he not bin conceived only and not begotten. For if man had begotten him, he had begotten him in sinne, because *omne simile generat sui simile*, every thing which begetteth doth beget that which is like to it selfe, and therefore he was not begotten, but onely conceived without the help of man, and he could not have beene conceived, but by the holy-Ghost. He was therefore conceived by the holy-Ghost, that he might be conceived without sinne.

As he was conceived by the holy-Ghost that he might be conceived without sinne, so he was borne of a Virgin that he might be borne without sinne. But they aske how he could be borne of a Virgin? I could aske them how *Eve* could be borne of *Adam* without a mother? or *Adam* of the earth without father or mother? why could not Christ as well be borne of a mother without a father

ther, as *Eve* of a man without a woman, or *Adam* without man or woman? And becauſe this doth not onely concerne the Atheiſt, but alſo the Jew and the *Manichee*, Saint *Auguſtine* for confutation of them both ſaith: *Ego tibi oſtendam incredule Judæe & deteſtanda Manichæe, peperiſſe Virginem*, I will prove to the unbeleeving Jew, and to the curſed Maniche, how a Virgin may bring forth a child. Againſt the Jew he alleageth that twelve roddes according to the number of the twelve Tribes, were put into the Arke of the Covenant, among the reſt, *Aarons* rodde wanting moyſture, and all the rights of nature, contrary to nature brought forth fruit. *Quod virga potuit, virgo non potuit? virga potuit contra naturam, Nuces producere, nunquid & Virgo non potuit contra naturam Dei filium generare? oſtendas mihi quo modo virga Nuces protulit, & ego tibi oſtendam quo modo Virgo filium peperit.* That which a rodde could doe, could not a Virgin doe? a rodde could contrary to nature bring forth Almonds, and could not a Virgin Nnum. 17.

Virgin contrary to nature bring forth the Sonne of God? shew me how the rodde brought forth Almonds, and I will shew thee how a Virgin brought forth a Child. *Rubus sustinuit ignem, & non amisit viriditatem, sic Virgo peperit Christum & non amisit virginitatem.* The Bush burned and yet continued greene, but as the Bush bore the heat of the fire without losse of viridity, so the Virgin bore a Child without losse of virginity. This may suffice to confute the Jew which doth allow the authority of the bookes of *Moses*, but it will not serve for the confutation of the Atheist, for he will aske me how it may stand with humane reason and with the rules of art how this may be? and how there may be *penetratio corporum*, that one body should penetrate another? I will not therefore cite the authorities and examples of the Scriptures, how Christ arose out of his grave, the grave being shut up, and the stone not rolled away: how after his Resurrection he went into the house where his Disciples were, the doores being locked; how at his

Exod. 3.

Ascension

Ascension he pierced the heavens: how he is (as before I have shewed) *liberrimum agens, & mediis non alligatum*, a free agent, and not tyed to meanes whereby he worketh: how he hath *metaphysicum imperium in singula*, a supernaturall power whereby he over-ruleth all creatures. But I will dispute by reason against the Atheist, as Saint *Augustine* doth against the Maniche: *Solis radius specular penetrat, & soliditatem illius insensibili soliditate pertransit, & talis videtur foris qualis intus, nec quum ingreditur violat, nec quum egreditur dissipat, quoniam ad ingressum & egressum specular integrum perseverat. Specular non rumpit solaris radius, neque igitur integritatem Virginis vitiare potuit ingressus aut egressus Deitatis.* The Sunne-beame pierceth through the glasse, and the glasse is not broken, how it passeth through so solid and hard a body, the eye or sense of man cannot perceive, it looketh alike both within and without: when it entreth in, the glasse is not cracked by the entrance of it; when it goeth out againe, the glasse re-

Math. 28. Luc 24. Mar. 16. Io. 20. & 21.

maineth without blemish as it was before: and so it is with our Saviour Christ which passed through the Virgins wombe.

He came in forme of a servant that he might suffer, *Si enim cognovissent, Dominum gloriæ non crucifixissent*, for if he had beene outwardly glorious, that the Iewes had knowne him to be the Lord of glory, they had never put him to so unglorious a death. And seeing that he came to die, it behoveth him to die upon the Crosse, and to choose that death above all other. *Placuit Deo hominem reconciliasse eodem modo quo novit cecidisse: homo damnatus est in ligno, reconciliatus est in ligno, vixit in ligno vita, mortuus est in ligno scientiæ, revixit in ligno Crucis. Quia primus e Adam deceptus est in ligno, secundus Adam passus est in ligno.* It pleaseth God that man should rise by the same manner as he fell, but mans salvation came by the wood of the tree: and therefore his salvation came through the wood of the tree. Because the first *Adam* deceived in the tree, the second *Adam* suffered in the tree.

Man lived in the wood of life, man dyed in the wood of knowledge, man revived again in the wood of the Crosse. The difference being shewed betweene creating and redeeming, and how hard it was for the Sonne to redeeme, over that it was for the Father to create, as namely the Father did his worke by speaking, the Sonne his worke by doing, the Father commanding, the Sonne by obeying, the Father in 6 dayes, the Sonne in no lesse time then 33 yeares, the Father with ease, the Sonne with groaning, the Father as an agent, the Sonne as a patient, the Father with the letter ה *He*, which is but an aspiration, the Sonne in the letter ת *Thau*, which representeth the gallowes, or the Crosse.

After reproach, by due course did follow glory, after suffering death, victory and triumph over death, else he could not have delivered us from death. And because understanding creatures are in three places, devils and damned soules in hell, men upon earth, Angels and blessed soules in heaven, due course required that

he should descend into hell to triumph among the Devils and damned soules, arise from the dead to triumph before men, and ascend up into heaven to triumph among the Angels, and blessed soules which are in heaven. It was no strange thing for him to descend into hell, because that descension was onely in soule, and therefore an easie passage. Of his resurrection from the dead we see many resemblances, for out of the ashes of the dead Phœnix doth arise a live Phœnix, of the Corne buryed and rotted in the earth springeth up Corne againe in greater measure then it was sowed, al these things being as unlikely, & as impossible as the resurrection of the dead. In Alcumistry they see that when gold is brought to powder, there is a speedy reduction of that same powder into gold againe, and so of all other mettals: the heavens yeeld no moysture to the earth, but they take it up againe. And as for his Ascension up into heaven, it was most naturall unto him, for where should a glorified body be, but in a place of glo-

ry.

ry, and where should God be but in heaven, which is his Throne and dwelling place?

CHAPTER XIIII.

The end of the World.

THe Atheist thinketh the world shall have no end, but he alleadgeth no reasons to prove his ungodly assertion, more then have beene already answered by Saint *Peter*. Our reasons to prove an end and consummation of all things are these. 1. Whatsoever had a beginning must also have an end. That the world had a beginning, I have already proved in the 8 Chapter, and the sequell followeth in naturall Philosophy, that it must therefore have an end, because it had a beginning. There must be *resolutio in materiam primam*, a resolution into that Chaos, whereof it was first made, according to *Aristotle* the great Philosopher of the world. 2 Pet. 3.

Phis. l. 1. 2. Man is commonly called μικροκοσμος a little world, and for his sake the great world was partly made, for if he stretcht forth his armes at length, from the ends of his two middle fingers, to his head and foot, may be drawne a circle, his head is as the North Pole, his feet instead of the South, his armes as the expansion of heaven, his hands as the East and West, his Navell as the Center. In him are cold, heat, moysture, drinesse as the foure Elements, his heart still moving representeth heaven which is in continuall motion, his soule an immortall spirit guiding and moving the body, resembleth God the guider of the world, But man which is the lesser world declineth, it followeth therefore as a good consequent, that the greater world also doth decline, and where there is declination there is also corruption, and death. That man declineth, it is manifest, for men are of lower stature, lesser bones and strength, and shorter life then therfore fathers were, but whatsoever is languishing, fainting, and declining,

doth

doth grow to an end, and whence commeth this but from the declining estate of the greater world? the earth we see, which is the lower part of it, is not so fruitfull as before it was, but beginneth to be barren, like the womb of *Sara*, the fruits which she doth bring forth yeeld not so much nutriment as before they did. And how commeth that to passe, but because the heaven also fainteth, the Planets wax old, and cannot afford so great vertue and influence to these lower bodies, as in time past they did? as *Pliny* and *Aulus Gellius* testifie. But this is a manifest proofe, seeing lesse and weaker bodies are conceived every age in the wombe of Nature, that Nature waxeth old and weary of conceiving, and *Cujuscunque est senectus illius est mors*, whatsoever waxeth old, that also dyeth and hath an end. 3. If a man doe but behold the face of heaven, the Moone looketh pale and wan, *Mars* lesse rubicund, *Sol* lesse orient, *Jupiter* not of so amiable and favourable a countenance, *Venus* more hipocriticall, all the rest both of the wandring and

Natural. hist. l. 7. c. 16 Noct. At. l. 13. c. 1.

Psal. 19. fixed starres, more weake and suspicious then they did before. That mighty Gyant which was wont to runne his unwearyed race, now waxeth weary, as if he would stand still in heaven, as he did in the dayes of *Josue*, shineth more dimly, appeareth more seldome then before, what is this but an argument, that shortly the high Arch of heaven which is erected over our heads, will fall and dissolve it selfe? 4. What doe so many irregular and threatning Eclipses portend, such un-usuall aspects of starres, Rom. 8. such fearefull Conjunctions of Planets, such prodigious apparitions of Comets? but, that as the Apostle speaketh: The fervent desire of the creature wayteth when the sonnes of God shall be revealed, every creature groaneth with us, and travelleth in paine together unto this present, that they may be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God? 5. Empires and Kingdomes, and all Estates have their fatall periods. *Daniel* his exposition of *Nabuchodonozer* his dreame is now almost fulfilled, the

the head of gold, the shoulders of silver, the belly of brasse, are already worne out, nothing of that image is now left but the very stumps of clay, their dates are ended, their periods determined long since, and how is it possible that feet of clay should continue for ever, seeing gold, silver, brasse and yron, such strong mettals are consumed? what now remaineth therefor, but the stone cut out of the rocke without hands which bruiseth this Image in pieces? The everlasting Kingdome of Jesus Christ in another world, unto which all the temporall Kingdomes in this world must give place, that all these being expired Christ in his heavenly Kingdom may rule for ever? what remaineth now but that we look daily and hourely for this Kingdom, that now we begin to climb *Jacob* his Ladder, *a peccato ad pœnitentiam, a pœnitentia ad opera. ab operibus ad judicium. a judicio ad misericordiam, a misericordia ad gloriam,* from sinne to repentance, from repentance to good workes, from workes to judgement, from judgment to mercy, from mercy to glory? there is

Dan. 2.

Gen. 28.

the glory of God standing upon the top of the Ladder. Last of all, that the world shall have an end, and be consumed with fire, witnesse not only S. *Peter* the Apostle, but also *Ovid* the Poet, his words be these:

2. Pet. 3.

Metamor. l. 15.

Esse quòque in fatis reminiscitur affore tempus,
Quo mare, quo tellus, correptaque regia cœli
Ardeat, & mundi moles operosa laboret.

And there he shewes how 'tis ordained of old,
That time shall come, when both the earth and sea,
With heavens Arche, so glorious to behold,
Shall burne, and shall turne unto decay.

That the world shall have end, witnesse *Lucretius*, his words are these:

lib. 5.

Una dies dabit exitio, multósque per annos

Sustē-

Sustentata ruet moles, & machina mundi,
Accidet exitium Cœli, terræque futurum.

The world which stood so many years
Shall in one day destroyed be:
Destruction likewise shall appeare
For heaven and earth most sodenly.

To this also agreeth the Poet *Lucan*, his words be these:

Invida fatorum series, summisque negatum Belli civilis lib. 1.
Stare diu, nimióque graves sub pondere lapsus.
Nec se Roma ferens. Sic cum compage soluta
Secula tot mundi suprema coëgerit hora,
Antiquum repetens iterum Chaos, omnia mistis
Sidera sideribus concurrent, ignea ponto
Astra petent, tellus extendere littora nolet,
Excutiétque fretum. Fratri contraria Phœbe

Ibiit

C

Ibit, & obliquum bigas agitare per orbem
Indignata diem poscet sibi, soráque discors
Machina, divulsi turbabit fœdera mundi.

The fates envy the states of mortall men,
The highest seates doe not continue long:
Great is the fall under the greater burden,
(And greatest things do to themselves great'st wrong)
Rome was so great (whom all the world did feare)
That *Rome* her selfe she could no longer beare.

So when this well couch't frame of world shall burne,
And the last houre so many ages end:
To former Chaos all things shall returne,
(The envious fates this issue doe portend)

Then

Then all the Planets ſhall confus'dly meet,
And fires celeſtiall on the floods ſhall fleet.

The earth ſhall grudge to make the ſea a ſhore,
And caſt it off, and puſh the flood away:
The Moone enrag'd ſhall croſſe her brother ſore,
And ſeeke to alter courſe, to ſhine by day:
Thus all at oddes, in ſtriſe and out of frame,
They ſhall diſturbe the world, and ſpoyle the ſame.

CHAP.

CHAPTER. XV.

Of Hell fire.

THus you have heard, how by the course of nature the world shall have an end, What then followeth? I say to the Atheist with Saint *Paul*; And thinkest thou o man that thou shalt escape the judgement of God? shall men thinke there is no punishment for wicked men after this life? I wish that they would beleeve Saint *Ambrose*: *Christus moriens in novissimo Testamento singula singulis officia distribuebat, Patri spiritum, militibus vestimenta, corpus Judæis, pacem Discipulis, Crucem Apostolis, latroni Paradisum, peccatoribus infernum.* When Christ dyed, in his last will and Testament, he bequeathed divers Legacies: to his Father he commended his soule, to the Jewes his body, to the Soldiers his garments, to his Disciples peace, to his Apostles the Crosse, Paradise to the good Theefe which was crucified by him, but hell-fire to ungodly men.

Rom. 2.

But

But to perswade these unbeleevers that there is an hell my reasons are these:

First, I have manifestly proved that there is a God, and it cannot stand with the nature of God, but that he must be just, and there can be no justice in God unlesse he punish offenders, they for the most part doe escape punishment in this world, Gods judgements doe not overtake them in this life, therefore that God may be just, their judgement is reserved unto another world that they may be punished in another place, and where is that, but in hell-fire.

Secondly, whereas *Tully* a Philosopher, *Claudius Claudianus* a Poet, *Seneca*, and others being so many, in their description of hell make mentions of *Minos* and *Rhadamanthus*, the Judges there so cruell and inexorable, the Furies, the fire, *Tantalus* his everlasting thirst, *Ixion* his wheele alwayes rolling, *Titius* upon whose bowels the Vultures are eternally feeding, what is this but the same description of hell, which is in the Scriptures, eternall fire prepared for the

Tuscul. quæst. l. 1.

Prome theus

Esay 66. the Devill and his Angels, and as the Prophet *Esay* writeth, fire that shall never be quenched, and a worme of conscience gnawing alwayes and never dying?

Thirdly, witnesse the Atheist, that there is a hell for wicked men. For many times having committed heinous offences, though so secret that no man can detect them, and he so mighty that he feareth no man that should punish him, yet he is inwardly troubled and vexed in his Conscience: what is this his Conscience but a secret feare that God will punish him? he seeth that God doth not punish in this world according to the quality of such an offence, therefore he feareth punishment in another world, then witnesse the Atheist his owne Conscience there is a hell.

Fourthly, witnesse the Atheist that there is an hell, albe the denieth hell. For he knoweth, and also very well considereth, that in the time of his health he is subject to sickenesse, poverty, imprisonment, a whole sea of gall and bitternesse, nay a world of discontentments, yet he would not die.

Nay,

Nay, when he is grievously sicke, his pangs intolierable, his disease incurable, he would give a great summe of money yet to prolong his paine upon earth, to live here continually, though in continuall sickenesse. And why is all this, but because he is loath to die? why is that, but because he feareth death? But if he thought his soule were extinguished by death, that after death there should be no judgement, no hell, no feeling of sorrow, then why should he feare death? Nay why should not an Atheist which is so worldly wise, and which loveth his owne ease so much, desire to die, and so to be at rest, rather then to live in continuall sickenesse, if he thought that death were an end of sorrow. Therefore it followeth as a necessary consequent, that he feareth death, because he thinketh that a farther reckoning is to be made of the things which he did in this life, that greater pangs and torments shall ensue after death then could be incident unto him in this life, and that can be nothing else but hell-fire.

Fiftly,

Fiftly, let the Atheist for his better satisfaction concerning this point, but travell into the Land of *Canaan*, to behold the Lake *Asphaltites*, where *Sodom* stood, and he shall see the very Image and Idea of hell before his eyes even in this life. When he commeth thither these things shall present themselves unto him: *Tetrus odor, aspectus horrendus, lacus fœtidus, fumus venenosus, poma quæ morsu tentata, in fumum & favillam corio satiscente vanescunt.* An ugly and loathsome smell of brimstone, horrible and dreadfull prospect, a stinking Lake, poysoning smoake, Apples full of filthy vapours and sparkles of fire; the things which he shall see with his eyes, smell with his nostrils, and taste with his tongue, will make him to confesse there is an hell.

To them which aske whether hell be a materiall place or no? I answer, It must of necessity be so, because in it are to be tormented not onely soules, but also bodies. It is no imaginary thing, because when they come there, it shall be no imaginary punishment

niſhment which they ſhall ſuffer. If they aske where hell is? ſurely it is in the loweſt parts of the earth, becauſe they are fartheſt from heaven. But I wiſh them not to be ſo curious in diſputing, and inquiring where hell is, as wary in taking heed, that they come not there. I adviſe them to be as charitable to themſelves as the glutton was to his friends: as carefull of themſelves, as he was of other men, which himſelfe having taſted what hell is, deſired that notice thereof might be given to his kinsfolkes upon the earth, to live well while they were upon the earth, that ſo they might never come into the ſame place of torment. Luc, 16.

FINIS.

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